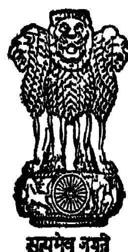
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KARIMNAGAR



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII - B (17)

FAIRS AND FESTIVALS



(17. Karimnagar District)

A CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh

Price: Rs. 5.25 P. or 12 Sh 3 d. or $ 1.89 c.

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Plate I: Rajarajeswari Devi, Vemulavada, Sirsilla Taluk

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FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" "an account of the various kinds and amount of goods manufactured in each district the ability of the country to produce the raw materials used in them how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods . commerce the quantity of goods exported and imported in each district, the manner of conducting sales, especially at fairs and markets "

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W W Hunter took up the compilation of statistical accounts again in the last quarter of last century For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July, 1799, No 8217, W W. Hunter's Unpubished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc. .the Nababwip Panjika under the imprimatur of *Nabadwipadhipater-anugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B S) It gave an account of 309 famous fairs of Bengal in its second part The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory, still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts The two lists were collated to make up a comprehensive list containing several columns. the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were :

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time ,the question should be suggestive enough to invite ancillary information Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the detials of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme One of the advices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows —

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire

(b) The second section was to contain all availiable information on the festival itself, the worship of deities particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February, 1960 My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August, 1960 Various aspects of the survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961 My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry Secondly, they help to connect economic streams with social and religious movements Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and half ago, "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets " Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate, "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads "

NEW DELHI,
September 5, 1964

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

PREFACE

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Sri Asok Mitra circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc*, connected with every festival There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation A questionnaire was finalised in advance on the advice of the Registrar General The questionnaire was finalised in advance on the advice of the Registrar General The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land Coming to our own State, Andhra Pradesh, we must admit that half the Sta e is not fully conversant with the details of habits, customs and languages of the other half Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half
>
> It is my endeavour during the Census Oeprations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh. As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Praedsh I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh I shall have prepared a volume remarkable for its high degree of thoroughness anc comprehensiveness Such a volume will be of very great importance to many types of scholars But this aim cannot be achieved without your help and co-operation I am aware that you are already under heavy pressure of your own work and responsibilities Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk "

The enumerators were mostly village school teachers or in a few cases village officers They had local knowledge of the area they were covering The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumertion period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards *etc*. Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers *etc*. A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging About 15,000 questionnaires were returned filled The quality of the replies, of course, varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand the details of the fairs and festivals in each village All this meant extra effort outside the normal Census duties of the enumerators I cannot certainly claim that the survey was complete and comprehensive in every detail There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas, there are festivities in commemoration of historical and legendary heroes, there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas, the holy rivers had their own legends and beliefs attached, a variety of curious and interesting rituals of worship are practised The present survey has helped to present all these in the form of a compendium

The filled up questionnaires were sorted out district-wise and then taluk-wise Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village These compendia will be presented in twenty volumes, one for each district These will form a part of the 1961 Census series of publications. All the Census publication series of Andhra Pradesh State will bear a common Volume No II (the All India Series being allotted Volume No (I and the Fairs and Festivals reports of this State will from Part VII-B of Volume II *i e*, the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume The location code numbers adopted for the districts are·

No. 1 Srikakulam District
No 2 Visakhapatnam District
No 3 East Godavari District
No. 4 West Godavari District
No 5 Krishna District
No 6 Guntur District
No. 7 Nellore District
No 8 Chittoor District
No 9 Cuddapah District
No. 10 Anantapur District
No 11 Kurnool District
No 12 Mahbubnagar District
No 13 Hyderabad District
No 14 Medak District
No 15 Nizamabad District
No 16 Adilabad District
No 17 Karimnagar District
No. 18 Warangal District
No. 19 Khammam District
No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown The serial number of each village covered in the compendium is indicated in the map for easy reference It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village. The pictures are only symbolic.

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village It is not as though each temple and deity will necessarily have a festival connected with it Only those important festivals and fairs that are celebrated by the community are therefore described·

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents The Telugu calendar, as in Bengal, follows

the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS		ENGLISH MONTHS
Chaitram	...	March–April
Vaisakham	...	April–May
Jaistham	..	May–June
Ashadham	.	June–July
Sravanam	...	July–August
Bhadrapadam or Bhadra	...	August–September
Asviyujam or Asvin	...	September–October
Kartikam	...	October–November
Margasiram	..	November–December
Pushyam or Pausa	...	December–January
Magham	...	January–February
Phalgunam	..	February–March

At the end of the compilation of each district the following are appended

(1) A calendar of common festivals celebrated in the district together with their description,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals This was culled out from the taluk-wise statement of the fairs and festivals.

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, *etc.*

The extraction of information from the filled in questionnaires was entrusted to Sri M K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly etc* The Research Assistant also conducted local enquiries in a few cases One recent publication which was found useful in compiling information on the larger temples of Andhra Pradesh was a publication of the Bharatiya Vidya Bhavan entitled *Temples and Legends of Andhra Pradesh* by Sri N Ramesan, I A S , Education Secretary, Government of Andhra Pradesh.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples *etc.*, who assisted me in compiling the information I place on record my appreciation of hard and sustained services of my Deputy Superintendents, Sarvasri K. Purushotam Naidu, M. A , and K V N. Gowd, B. Com (Hons) for helping me in finalising the questionnaire and monographs. The Tabulation Officer, Sri P Pattayya, the Section Head, Sri Y. Ranganna, the Research Assistant, Sri M. K Nagappa and the Statistical Assistant Sri T V S. Ramachandramurthi have also been of assistance in bringing out this volume. My office Artist Sri M. Krishnaswamy assisted by Sri P. Subbarao and Kumari Aravinda Chamakur and Draughtsman Sri G. Pandurangam assisted by Sarvasri Mohiuddin Hassan, Syed Ahmed and M. J. Sadiq have produced the Fairs & Festivals maps and other illustrations The printing was supervised by the Proof Reader, Sri N. C Hanumantha Reddy.

A. CHANDRA SEKHAR,
Superintendent of Census Operations,
Andhra Pradesh

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village —
Name of Firka —
Name of Taluk —
Name of District —

A The Village :

1 Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance Give distance by road from Taluk and Sub-divisional Headquarters

2 Give an account of the history or legend, should there be any, connected with the origin of the village

3 What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4 Give details of places of common religious worship?

5 What is the religion which majority of the villagers profess?

B. The worship of deities and festivals in the village and fairs in connection with them.

(i) The Worship of Deities & Festivals :

6 Name of the festival, its occasion and the time. (Give the English as well as Telugu dates)

7 How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it Is this festival a particular festival of the particular village/area/caste/class and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8 Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image Is this a common village deity or a personal or family deity? Is there any temple or 'Sthan' (Sacred abode) for the deity in the village? If so, give a description of the same If the deity has no anthropomorphic[1] or zoomorphic[2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

1 Human form
2 Animal form

9 Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life

10 From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival?

11 Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12 To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ('Varna'), clan ('Gotra') and the hereditary title ('Padavi') of the priest ('Pujari')

13 Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14 Is there any congregation of 'Sadhus' and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15 What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc*, observed on any particular festival days?

(ii) The Fair :

16 Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc*, collected from the fair and festival? At what time of the day or night is the

fair usually held ? Is there any particular reason why the fair is held on this particular site ?

17 How ancient is the fair? For how many days is it held ? How many people attend ? What are the main castes or classes from which the largest number of people are drawn ? Name the neighbouring villages or unions from which people assemble ? How many usally attend? What is the average ratio of males and females who attend the fair ? What are the main conveyances by which the people and pilgrims travel to the fair ?

18 From which places do the shop-keepers and stall holders come? Do the same sellers come regularly every year ? What are the articles or commodities that are brought and sold most ?

19 How many shops, stalls, booths, *etc.*, are opened in the fair? How many sellers sit in the open spaces ? What is the figure of hawkers and pedlars ?

20 Of all the shops, stalls, booths and pedlars, how many sell

(a) Food-stuffs—sweetmeats, fried chips and other varieties of food

(b) Utensils—copper, brass, iron, glass, earthenware, *etc.*

(c) Stationery—lanterns, torchlights, looking glasses, combs and various other assorted goods

(d) Medicine—Ayurvedic herbs, kaviraji, hakimi, *etc*

(e) Books and pictures—What are the most common types of books and pictures that sell best ?

(f) Clothing materials—millmade, handloom products, piece-cloths, readymade garments, 'lungis', sataranjas, mats, *etc*

(g) Agricultural and artisanry implements—What are the articles and implements ? Are sales of cattle, goats, birds and other animals transacted ?

(h) Arts and crafts—Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc* Which are the places from where these articles of arts and crafts usually come for sale ? Do the sellers come regularly every year ?

(i) Other miscellaneous articles

21. What facilities are available for the boarding and lodging of pilgrims or visitors ? Are there any choultries ? Are any special pandals erected ? Is any public feeding organised ? Do outside visitors and pilgrims stay for more than a day for the festival or fair ?

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair ? Give details of sports, sea-saw, circus, magic, gambling, lottery, jataras, theatres, musical soirees, *etc* , that are organised in the fair What are the most common themes of the jatara and theatres *etc* ? Which parties come and from where do they come ? Is there any dramatic or entertainment party in the village itself ? Give name and address of the leader of the party Is it possible to collect songs and themes of the jatara and theatres ? Do the same parties come every year ? How many people do see or hear and participate in all the amusements?

23 Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival ?

24. Other remarks : Describe any other features.

Name of correspondent.

Address:

Occupation.

Date of sending the reply .

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్నావళి

గ్రామం పేరు:—
ఫిర్కా పేరు,—
తాలూకా పేరు,—
జిల్లా పేరు,—

(ఏ) గ్రామం.

1. గ్రామపు ఉనికి. గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి అత్యంత సమీపంలో వున్న రైల్వే స్టేషన్ పేరు, దాని దూరం. మోటారు లేక పడవ మార్గం దాని దూరం తెలుపండి. తాలూకా, సబుడివిజనుల ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి,

2 గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్య మేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి? తరగతు లేమిటి? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా);—

(1) దేవతల ఆరాధన, ఉత్సవాలు —

6. ఉత్సవం పేరు, సందర్భం. సమయం (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగు మాసమ్ములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి, ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించి నదా? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆదేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏ ఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాల వారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

9 ఈ ఉత్సవం ఏదైనా మహాత్ముని లేక పెద్ద యొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పెద్ద యొక్క జీవితాన్ని గురించి, మత బోధనలను గురించి సమగ్రంగా వివరించండి ఆయన జీవితానికి సంబంధించి ప్రముఖ చరిత్రనుగాని, ప్రచారంలోవున్న ఏదేని కథనుగాని చెప్పండి

10 దేవతారాధన, ఉత్సవం ఏ తేది నుంచి ప్రారంభమవుతాయి? అవి ఎంతకాలం పాటు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింపబడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి మొత్తం ఉత్సవంలో ప్రసిద్ధమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాముదాయిక విందులు ఉచిత భోజనాలు (అన్న సత్రాలు) ప్రసాదం అందరికీ పంచడం జరుగుతాయా?

11 ప్రజల కోర్కెల మన్నింపుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12 ఆ దేవతకు ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారియొక్క వృత్తి, గోత్రం, వంశపారంపర్యపు హక్కు — (పదవి)—వీటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కాని వారి ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14 ఉత్సవ సందర్భంగా ఏ ప్రత్యేక వర్గానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా యెందుకు సమావేశమవుతారు?

15. మతసంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విందులు, రాత్రిళ్లు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదిస్నానాలు మొదలైనవి జరుగుతాయా?

(11) జాతర లేక సంత (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా) —

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా? లేక అది దేవత కర్పించబడిన స్థలమా? జాతర ఉత్స వాలో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడ తాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమ యంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన వాహనా లేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏఏ ప్రదేశాలనుంచి వస్తారు? వరసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏఏ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు?

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

20. మొత్తం దుకాణాలు, అంగళ్లు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రిందివాటిని అమ్మేవెన్ని?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర ఆహార పదార్థాలు

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టి పాత్రలు,

(సి) సామాను—లాంతర్లు, టార్చిలైట్లు, అద్దాలు, దువ్వె నలు, తదితర వస్తువులు.

(డి) మందులు—ఆయుర్వేద ఓషధులు, కవిరాజి, హకీమి మొదలైనవి,

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజులు, చాపలు మొదలైనవి.

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ పసువులు, పరికరాలు అమ్మబడుతాయి? పశువులు, మేకలు, పక్షులు, తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి, మామూలుగా ఈ కళా త్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21 యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైన వున్నాయా? ప్రత్యేకంగా పెండాలులు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతర చోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు పేర్కొనండి, నాటకశాలలు మొదలైనవాటిలో సాధార ణంగా వుండే విషయాలేమిటి? ఏఏ బృందాలు ఎక్కడెక్కడ నుంచి వస్తాయి? గ్రామంలోనే ఏదైన నాటక బృందంగాని, వినోద బృందంగాని వుందా? ఆ బృందం నాయకునిపేరు, చిరునామా తెల్పండి నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేక రించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్య క్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యం గాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా?

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివ రించండి,

విలేఖరి పేరు ,—

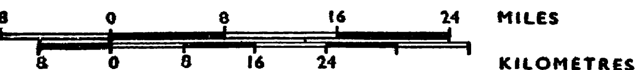
చిరునామా —

వృత్తి—

సమాధానం పంపే తేది,—

KARIMNAGAR DISTRICT

ANDHRA PRADESH
KARIMNAGAR DISTRICT



ADILABAD DISTRICT

NIZAMABAD DISTRICT

MEDAK DISTRICT

WARANGAL DISTRICT

MAHARASHTRA STATE (WESTERN ZONE)

MADHYA PRADESH STATE (CENTRAL ZONE)

METPALLI IST

JAGTIAL TK

SULTANABAD TK

MANTHANI TK

SIRSILLA TK

KARIMNAGAR TALUK

HUZURABAD TK

GODAVARI RIVER

PEDDA VAGU

MANNER RIVER

DHARMAPURI

RAIKAL

JAGTIAL (20 941)

METPALLI (7 862)

KORATLA (11 780)

MALLIAL

KODIMYALA

CHOPPADANDI

VEMULAWADA (7 420)

SIRSILLA (15 466)

GAMBHIRRAOPETA

KOTHAPALLE (HAVELI)

MANAKONDUR

KARIMNAGAR (31 554)

SULTANABAD

PEDDAPALLI (11 712)

RAMAGUNDAM

MANTHANI (7 779)

JAMMIKUNTA

HUZURABAD

KAMALAPUR

R S

FROM NIZAMABAD

FROM KAMAREDDY

FROM KAMAREDDY

FROM HYDERABAD

TO BALHARSHA

TO MAHADEVPUR

TO PARKAL

TO KAZIPET

TO WARANGAL

78° 30' E | 79° 00' E | 79° 30' E | 80° 00' E | 80° 30' E

N 19° 00' | N 18° 30' | N 18° 00'

STATE BOUNDARY

DISTRICT BOUNDARY

TALUK BOUNDARY

DISTRICT HEADQUARTERS

TALUK HEADQUARTERS

URBAN CENTRE WITH POPULATION

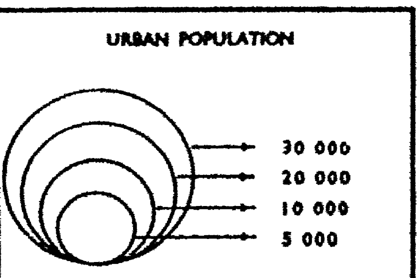
VILLAGES–POPULATION 5000 AND ABOVE

RAILWAY BROAD GAUGE

STATE HIGHWAYS

MAJOR DISTRICT ROADS

RIVER





G. P. RANGAM

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh Hyderabad

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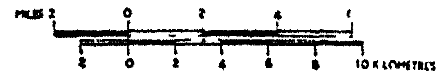
APPENDICES

MAPS

ILLUSTRATIONS

KARIMNAGAR TALUK

FAIRS AND FESTIVALS
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KARIMNAGAR DISTRICT, A P



JAGTIAL TALUK

SULTANABAD TALUK

SIRSILLA TALUK

HUZURABAD TALUK

SIDDIPET TALUK
MEDAK DISTRICT

JANGAON TALUK
WARANGAL DISTRICT

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ARNAKONDA (9)
CHOPPADANDI (10)
GANGADHARA (4)
KORATAPALLE (7)
DATTOJIPET (8)
RUDRAVARAM (12)
VEDURUGHATTA (11)
MOTHA (13)
DESRAIPALLE (14)
CHAKUNTA (21)
GARSEKURTHI (5)
GATTU BOOTHKUR (6)
NAGUNUR (20)
KOTHAPALLE (19)
CHERLA BOOTHKUR (22)
TO SULTANABAD
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AREPALLE (25)
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FROM WADARAM

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TALUK HEADQUARTERS
(3) VILLAGE WITH SERIAL NO.
STATE HIGHWAYS
OTHER ROADS
RIVER
HILLS

INDEX

S. No	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	10 NARASIMLAPALLE	NARASIMHASWAMY MAR APR
2	13(a) GOPALRAOPET H/O GUNDI	VENUGOPALASWAMY SEP OCT
3	14 SARVAREDDYPALLE	VEERANJANEYASWAMY MAR APR
4	20 GANGADHARA	YELLAMMA JULY AUG
5	24 GARSEKURTHI	VENKATESWARASWAMY FEB MAR
6	26 GATTU BOOTHKUR	SRI RAMA MAR APR
7	32 KORATAPALLE	POSAMMA MAY JUNE
8	34 DATTOJIPET	POLERAMMA MAY JUNE
9	38 ARNAKONDA	CHURCH DECEMBER
10	39 CHOPPADANDI	SAMBHUSWAMY FEB MAR
11	41 VEDURUGHATTA	VENKATESWARASWAMY FEB MAR
12	45 RUDRAVARAM	VENKATESWARASWAMY MAR APR
		MAHALAKSHMI MAR APR
13	46 MOTHA	POCHAMMA FEB MAR
14	47 DESRAIPALLE	POCHAMMA MAR APR
15	49 BADDIPALLE	VENKATESWARASWAMY JULY AUG
16	50 NAGULMALYAL	NARASIMHASWAMY APR MAY
17	52 ODYARAM	VENKATESWARASWAMY MAR APR
18	54 ELGANDAL	NARASIMHASWAMY JULY AUG
19	58 KOTHAPALLE	VENKATESWARASWAMY MAR APR
20	62 NAGUNUR	LAKSHMI NARAYANASWAMY APR MAY
21	64 CHAKUNTA	VENKATESWARASWAMY APR MAY
22	71 CHERLA BOOTHKUR	KESAVASWAMY MAR APR
		NARASIMHASWAMY MAR APR
23	72 MAQDUMPUR	RAGHUPATHYSWAMY MAR APR
24	74 DURSED	POCHAMMA JULY AUG
25	76 AREPALLE	MOHAMMAD KHAJA WALI DHULE PASHA
26	[illegible]1 KARIMNAGAR	GIDDA PERUMANDLA OCT NOV
27	81 HASNAPUR	SRI RAMA MAR APR
28	84 GANNERVARAM	NARASIMHASWAMY MAR APR
29	91 BEJJANKI	NARASIMHASWAMY MAR APR
30	94 GUNKUL KONDAPUR	RANGANAYAKASWAMY MAY JUNE
31	100 MANAKONDUR	VENKATESWARASWAMY APR MAY
32	106 CHERLAPUR	TAPALA NARASIMHASWAMY JULY AUG
33	108 VACHNOOR	YELLAMMA APR MAY
34	112 TOTAPALLE	SAMBASIVA JAN FEB
35	121 BASVAPUR	HARI RAMASWAMY MAR APR
36	122 KOORELLA	PRATAPRUDRA SINGARAIAH (NARASIMHASWAMY) DEC JAN
37	123 THANGALLAPALLE	KRISHNASWAMY FEB MAR
38	124 GUGGILLA	VENUGOPALASWAMY NO FIXED DATE
39	126 RAMACHANDRAPUR	SRI RAMA MAR APR
40	129 KOHEDA	SRI RAMA MAR APR
41	134 PARVEDA	SRI RAMA MAR APR
42	135 NAWABPET	VENKATESWARASWAMY SEP OCT
43	138 RAMANCHA	MUSLIM SAINT
		NARASIMHASWAMY MAR APR
44	141 NALLAGONDA	NARASIMHASWAMY FEB MAR
45	142 MANNAMPALLE	CHENNAKESAVASWAMY APR MAY
46	152 MOLUGUPALEM	CHENNAKESAVASWAMY FEB MAR
47	154 MULKUNUR	VENKATESWARASWAMY APR MAY
48	155 CHIGURMAMIDY	VEERABHADRASWAMY JANUARY
		YELLAMMA APR MAY
49	159 SUNDARAGIRI	VENKATESWARASWAMY APR MAY
50	167 HUSNABAD	RENUKA YELLAMMA APR MAY
51	168 POTLAPALLE	RAVULA MALLANNA DEC JAN
		SRI RAMA MAR APR

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh Hyderabad

Section I

KARIMNAGAR TALUK

Narasimlapalle — Situated at a distance of about 7 miles from Karimnagar–Lakshettipet road and 20 miles from Karimnagar

The total population of the village is 466 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (62) Agriculture and agricultural labour are the chief means of livelihood of the residents

Lord Narasimhaswamy festival is celebrated for one day on *Chaitra Suddha Ashtami* (March–April) About 200 local people congregate

SOURCE *Statement of Fairs & Festivals furnished by Collector, Karimnagar*

2 **Gopalraopet** hamlet of **Gundi** —Situated at a distance of 6 miles from Karimnagar–Lakshettipet road and 16 miles from Karimnagar.

The total population of the village is 4,000 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gouda, Padmasale, Boya, Kamsali, Golla, Kummari, Bhatraju, etc , Scheduled Castes (667), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Venugopalaswamy with His stone image and that of Veeranjaneyaswamy with His stone image are the places of worship in the village

Venugopalaswamy Uthsavam is celebrated for a day on *Asviyuja Suddha Dasami* (September–October) The festival is of ancient origin though of local significance The local Hindus congregate *Prasadam* is distributed to all

Sheep, goats and fowls are sacrificed and cocoanuts are offered to Pochamma, Nalla Pochamma, Durgamma and Mysamma, the village deities

SOURCE 1 *Sri G Komerla Reddy, Assistant Teacher, Zilla Parishad High School, Gundi*

2 *Sri B Jaggareddy, Village Level Worker, Iyithepalle, via Kothapalle*

3 *Sri Usman Shareef, Health Inspector, Gundi*

4 *Sri S Ramanujam, Assistant Teacher, Zilla Parishad Middle School, Vedira*

3. **Sarvareddypalle**—Situated at a distance of 6 miles from Karimnagar–Lakshettipet road and 16 miles from Karimnagar.

The total population of the village is 972 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gouda, Padmasale, Kummari, Golla, Velama, Mangali, Chakali, Vadla, Scheduled Castes (287)–Mala, Madiga, and Dudekula Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Veeranjaneyaswamy temple with his image is the place of worship in this village Besides this, the village deities Pochamma, Durgamma, Yellamma and Margamma are also there.

Veeranjaneyaswamy festival is celebrated on Ugadi *i e* , on *Chaitra Suddha Padyami* (March–April) It is confined to this village only

The village deities Pochamma, Durgamma, Yellamma and Margamma are propitiated by offering cocoanuts and sacrificing sheep and fowls. The local Hindus congregate without any distinction of caste or creed People take intoxicants during the propitiation of the village deities

SOURCE *Sri N Malla Reddy, Headmaster, Panchayat Samithi School, Sarvareddypalle*

4 **Gangadhara**— Situated on Karimnagar–Nizamabad bus route at a distance of 16 miles from Karimnagar

It is said that there is a stone inscription to the effect that this village was named after Gangadhara, one of the ministers of Kakatiya dynasty, who happened to halt at this village in one of his tours

The total population of the village is 3,667 and it is made up of several sub communities of

Caste Hindus, Scheduled Castes (834), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple dedicated to Lord Venkateswaraswamy in the village The village deity Yellamma is symbolised by a stone idol of a height of 4 feet and is located on a hillock to the west of the village

Yellamma Teertham is celebrated on every Tuesday in the month of *Sravanam* (July–August) in a mango grove near the hillock The women take *bonams* (earthen pots containing cooked rice, etc) to the deity accompanied by music Fowls and goats are offered by the people of this and the neighbouring villages This Teertham is being celebrated from ancient times and is confined to this and the neighbouring 3 or 4 villages *Pujarini* is a women of Muthracha caste

SOURCE *Sri M Raja Reddy, Teacher, Middle School, Gangadhara*

5. Garsekurthi—Situated at a distance of 4 miles fom Kurikyal and 24 miles from Karimnagar

The total population of the village is 3,312 and it is made up of the following communities Caste Hindus—Brahmin, Kapu, Padmasale, Chakali, Mangali, etc , and Scheduled Castes (393). The chief means of livelihood of the people are agriculture, weaving, agricultural labour and other traditional occupations

There are temples of Venkateswaraswamy, Hanuman and of the village deities Posamma and Nagaiah in the village

Venkateswaraswamy Uthsavam is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February–March) The devotees fulfil their vows by offering cocoanuts, etc It has been taking place for the last 50 years and is of local significance only All communities participate The *pujari* belongs to Deshmukh Brahmin caste There is free feeding

SOURCE. *1 Sri P Ganga Reddy*
2 Sri R Narasaiah
3. Sri R Venkataiah
4 Sri T Narayana
} *Teachers, Garsekurthi*

6 Gattuboothkur—Situated at a distance of 8 miles from Karimnagar and 3 miles from Karimnagar-Nizamabad bus route

The total population of the village is 2,689 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gouda, Kuruva, Padmasale, etc , Scheduled Castes (685)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping, weaving, and other traditional occupations

There is a temple of Sri Rama in the village

Sri Rama Navami (Sita Rama Kalyanam) is celebrated for seven days from *Chaitra Suddha Navami* to *Purnima* (March-April) *Kalyanam* on *Navami*, *vasthupuja* on *Dasami*, *garudapuja* on *Ekadasi*, *sadassu* on *Dwadasi*, *bheripuja* on *Triodasi*, *dopu* on *Chaturdasi* and *rathothsavam* on *Purnima* are the rituals It is an ancient festival and is confined to the village A Vaishnava of Bharadhwajasa *gotram* is the *pujari* with hereditary rights Local Hindus participate in the festival *Prasadam* is distributed to all

SOURCE *1 Sri Pona Mallaiah*
2. Sri G Mallaiah
3. Sri A Narasimharaju
} *Teachers, Gattuboothkur*

7. Koratpalle—Situated at a distance of 9 miles from Karimnagar

The population of the village is 611 and it is made up of the following communities Caste Hindus–Kapu, Kuruma, Chakali, Gouda, Vadla, etc , Scheduled Castes (69)– Madiga, and Christians The chief means of livelihood of the villagers are agriculture and agricultural labour

Village deity Posamma festival is celebrated in *Jaishtam* (May-June) when epidemics prevail in the village Fasting is observed by the devotees Sheep and fowls are sacrificed to the deity. Local Hindus take part in it.

SOURCE *Sri R Venkaiah, Headmaster, Koratpalle*

8 Dattojipet—Situated at a distance of 5 miles from Karimnagar–Jagtial road

The total population of the village is 725 and it is made up of the following communities. Caste Hindus–Kamma, Kapu, Golla, Kamsali,

Kammara, Vadla, Tenugu Padmasale, Chakalı, Ramjogı, and Scheduled Castes (59)–Mala and Madıga Agrıculture and agrıcultural labour are the chıef means of lıvelıhood of the people

There are vıllage deıtıes Posamma, Mallanna, Mysamma and Poleramma ın the vıllage

Poleramma Uthsavam ıs celebrated for one day ın *Jaıshtam* (May–June) Posamma Uthsavam ıs also celebrated whenever epıdemıcs prevaıl ın the vıllage Usually sheep and fowls are sacrıficed to the deıtıes The local Hındus take part ın these festıvals

SOURCE *Srı V Venkat Reddy, Headmaster, Dattojıpet*

9. Arnakonda—Sıtuated at a dıstance of 14 mıles from Karımnagar.

The total populatıon of the vıllage ıs 2,794 and ıt ıs made up of the followıng communıtıes Caste Hındus – Vaısya, Kapu, Telaga, Padmasale Chakalı, Mangalı, Kummarı, Kammara, Kamsalı, Vadla, Medara, Scheduled Castes (996) – Mala, Madıga, and Chrıstıans, The chıef means of theır lıvelıhood are agrıculture, agrıcultural labour and other tradıtıonal occupatıons

There ıs a church ın thıs vıllage

Chrıstmas Jatara ıs celebrated for two days by the Chrıstıans on the 13th and 14th December. Offerıngs are made ın the form of cash or kınd The local Chrıstıans congregate

SOURCE 1. *Srı K Venkatesh, Teacher, Arnakonda*
2 *Srı N Ram Reddy, Headmaster, Arnakonda*

10. Choppadandı—Sıtuated on the Hyderabad–Chanda Natıonal Hıghway at a dıstance of 9½ mıles from Karımnagar

The total populatıon of the vıllage ıs 5,988 and ıt ıs made up of several sub-communıtıes of Caste Hındus, Scheduled Castes (1,215) – Mala, Madıga, and Muslıms Agrıculture, agrıcultural labour and other tradıtıonal occupatıons are the chıef means of lıvelıhood of the people

There ıs a temple of Sambhuswamy on the outskırts of the vıllage, the deıty beıng represented by a Sıvalıngam

Sambhuswamy Uthsavam ıs celebrated for one day ın *Phalgunam* (February–March). There ıs no fixed date or *thıthı* for the festıval. Cocoanuts are offered to the deıty The orıgın of the temple as well as the celebratıon of the festıval are attrıbuted to a certaın mılıtary commander of Kakatıya Kıngdom It ıs confined to thıs and the neıghbourıng vıllages The vıllagers raıse contrıbutıons and celebrate the Uthsavam. Local Hındus take part ın ıt.

SOURCE *Srı Manga Rao, Assıstant Teacher, Choppadandı*

11 Vedurughatta—Sıtuated at a dıstance of 2 mıles to the east of Choppadandı stage on the Karımnagar–Lakshettıpet road at a dıstance of 13 mıles from Peddapalle Raılway Statıon and 21 mıles from Karımnagar.

The total populatıon of the vıllage ıs 1,961 and ıt ıs made up of the followıng communıtıes Caste Hındus–Brahmın, Vaısya, Kapu, Vadrangı, Balıja, Veeramustı, Kuruva, Gouda, Golla, Kammara, Kummarı, Chakalı, Telaga, Mangalı, and Scheduled Castes (444) – Mala and Madıga The chıef means of theır lıvelıhood are agrıculture, agrıcultural labour, toddy tappıng and sheep reaıng

The temples of the vıllage are of Venkateswaraswamy and Sıva, the latter ıs ın a dılapıdated condıtıon The stone ımage of Venkateswaraswamy ıs 2 feet hıgh There ıs a stone Sıvalıngam ın Sıva's temple

Venkateswaraswamy Uthsavam ıs celebrated for 11 days from *Phalguna Suddha Panchami* to *Purnıma* (February - March) *Adyayanothsavam* for the first 3 days, *edurukollu* on the fourth, *kalyanam* on the fifth, *sadassu* on the sıxth, *bandlathopu* on the seventh, *rathaprathıshta* on the eıghth, *rathothsavam* on the nınth, *nagavallı* on the tenth and *chakratheertham* on the eleventh day are the rıtuals performed durıng thıs Uthsavam Preparatıons are made 15 days ın advance Vows are fulfılled by the devotees Tonsure ceremonıes are conducted Fastıng on the days of *kalyanam* and *jagarana* on *Purnima* are observed by some devotees. Thıs ıs of local sıgnıficance Reddıs are the chıef patrons, All communıtıes ın the vıllage partıcıpate ın the Uthsavam The temple has an Inam land of 3 acres *Pujarı* ıs a Vaıshnava wıth heredıtary rıghts *Prasadam* ıs dıstrıbuted to all

SOURCE 1 *Sri Nalavala Sankaraiah, Teacher, Vedurughatta*
2 *Sri G Venkata Ranga Reddy, Patwari, Vedurughatta*
3 *Sri M Mallaiah, Teacher, Vedurughatta*

12 **Rudravaram**—Situated at a distance of 5 miles from Kothapalle bus stage on the Karimnagar–Jagtial route and 10 miles from Karimnagar.

The population of the village is 1,880 and it is made up of the following communities Caste Hindus – Reddy, Goundla, Padmasale, Kuruma, Sathani, Golla, Chakali, Mangali, and Scheduled Castes (363). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

The temples of Anjaneyaswamy, Rajeswaraswamy, Venkateswaraswamy and Beeranna are the places of worship in the village

Venkateswaraswamy festival is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March-April) This festival is being celebrated for the past 20 years and is confined to this village only Kurumas and Reddis are the patrons Local Hindus take part in it. *Pujaris* are Sathani Vaishnavas

Mahalakshmi Uthsavam on *Chaitra Suddha Padyami* and *Vidiya* (March-April) for 2 days and Beeranna Jatara on Mahasivaratri on *Magha Bahula Chathurdasi* (January–February) are also celebrated in this village Local Hindus take part in them

SOURCE *Sri C. M. Sheshagiri Rao, Headmaster, Basic School, Rudravaram*

13. **Motha**—Situated at a distance of 9 miles from Karimnagar by road

The total population of the village is 1,192 and it is made up of the following communities Caste Hindus–Reddy, Gowda, Padmasale, Chakali, etc , and Scheduled Castes (257)–Madiga. The chief means of livelihood of the people are agriculture and agricultural labour

There are temples of Venkateswara and Siva in the village. The village deity Pochamma is worshipped under an Aswatha tree between the two villages, Goli Ramaiahpalle and Kothapalle A rivulet flows to the west of the village Kothapalle.

The village deity Pochamma Uthsavam is usually celebrated for a day in *Phalgunam* (February-March) or whenever epidemics prevail in the village *Bonams* are taken to the deity accompanied by music and offered Sheep and fowls are sacrificed All caste Hindus participate in it A Vadrangi is the *pujari*

The devotees bathe in the river and observe fasting and *jagarana* on Mahasivaratri.

SOURCE 1 *Sri N Chandraiah, Teacher, Motha*
2 *Sri L. Venkata Narasaiah, Teacher, Kothapalle*

14. **Desrajpalle**—Situated at a distance of one mile on the south from Karimnagar–Jagtial road and 8 miles from Karimnagar.

The total population of the village is 1,849 and it is made up of the following communities Caste Hindus-Vaisya, Reddy, Kapu, Kamsali, Kuruma, Tenugu, etc , and Scheduled Castes (417) –Mala, Madiga, etc Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Village deity Pochamma temple is the only place of worship in this village

Pochamma Panduga is celebrated for one day on *Chaitra Suddha Padyami* (March–April) *Naivedyam* is offered and fowls and sheep are sacrificed to the deity It is confined to this village only. Local Hindus take part in it

SOURCE *Sri T Narasaiah, Assistant Teacher, Desrajpalle*

15 **Baddipalle**—Situated at a distance of 6 miles from Karimnagar on the Karimnagar–Kamareddy bus route.

The population of the village is 793 and it is made up of the following communities Caste Hindus–Kapu, Reddy, Sathani, etc , and Scheduled Castes (113)–Mala, Madiga, etc. Agriculture and agricultural labour are the chief means of livelihood of the people.

Venkateswaraswamy temple with a stone image and the temple of the village deity situated

on a hillock are the places of worship in this village

Venkateswaraswamy Uthsavam is celebrated on Saturdays in *Sravanam* (July–August) Cocoanuts are offered to the deity It is of ancient origin though of local significance Sathani Vaishnavas are the patrons and *pujaris* Local Hindus participate in it.

SOURCE *Sri T Lakshminarayan, Teacher, Baddipalle*

16 Nagulmalyal—Situated at a distance of 10 miles from Karimnagar on the Karimnagar–Kamareddy bus route

The total population of the village is 1,657 and it is made up of the following communities Caste Hindus–Vaisya, Kapu, Reddy, Sathani, etc , and Scheduled Castes (332) Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

There is a temple of Narasimhaswamy on a hillock near this village

Lord Narasimhaswamy Uthsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April-May) Cocoanuts are offered to the Lord It is of ancient origin and of local significance Local Hindus take part in it A Sathani Vaishnava is the *pujari*

SOURCE *Sri C Bhoomaiah, Teacher, Nagulmalyal, Narsingapur P O* (via) *Vemulavada*

17 Odyaram—Situated at a distance of ½ a mile from the Karimnagar–Kamareddy road and 11 miles from Karimnagar

The total population of the village is 894 and it is made up of the following communities Caste Hindus–Golla, Ellapu, Tenugu, Kummari, etc , and Scheduled Castes (245)–Madiga, Mala, etc Agriculture and agricultural labour are the chief means of livelihood of the people

There is a temple of Venkateswaraswamy in the village

Venkateswaraswamy festival is celebrated from *Chaitra Suddha Navami* to *Purnima* (March–April) The devotees fulfil their vows *Chakkarapongali, dadhojanam, pulihora,* fruits and flowers are offered to the deity. Local Hindus congregate *Pujaris* belong to Sathani caste

A petty fair is held in connection with the festival for one day, with a few shops selling eatables and sundry articles The devotees from this and neighbouring villages participate in the fair

SOURCE *An Enumerator*

18. Elgandal—Situated at a distance of 6 miles from Karimnagar on the Karimnagar–Kamareddy road on the banks of river Maneru amidst groves of palm trees It is 106 miles from Hyderabad

Originally, it was called Bahudhanyapuram. A popular legend relating to the name of the village goes thus It is believed that the village in the olden days was surrounded by thick forest and a sage lived there One day a group of diamond merchants were passing that way and the sage asked them what they had with them They suspected him to be the leader of a gang of robbers, and one of them replied that they were having *thella kandulu* (white gram) The sage cursed that the contents should become *thella kandulu* They realised the effect of the curse on reaching home and came back to the sage and prayed for his pardon. The sage then restored their diamonds In commemoration of this episode, a village was constructed at that place and called Tellakandula which became in course of time Velagandula and Elgandal colloquially

Velagandula (Elgandal) is at present a small village But according to General Kingham, the place was the capital of Telangana once upon a time Whatever may be the veracity of this statement, this village was undoubtedly a historical place One of the renowned Telugu poets Madiki Singana of the 15th century A D dedicated the book *Padmapuranottara Khandam* written by him to one Kandanamathya of Veligandala (Elgandal) the minister of King Muppadi who was ruling this part of the country with Ramagiri as capital. The poet mentions:

"తత్కవితా వధూ ముఖ తిలకంబగు వెలిగందల
Tatkavita vadhu mukha tilakambagu Veligandala
కందనామాత్యుండను నుత్తమ రత్నంబున
Kandanamatyundanu nuttama ratnambuna
గుపాశ్రయంబగు రామగిరి పట్టణాధీశ్వరుడైన
gupasrayambagu Ramagiri pattanadhiswarudaina

ముప్పది క్షోణిపాలుని యన్వయ గుణవిశేషంబు
Muppadi Kshonipaluni yanvaya gunavisheshambu
లెట్టివన
lettivana."1

From the archaeological excavations, it is found that it was an important centre in the Empire of the Kakatiyas of Warangal. It came under the sway of Bahmani Kings, along with Telangana during the period 1345–1439 Mohammad Quli Qutb Shah, the fifth king of the Qutb Shahi dynasty of Golconda conquered Velagandula in 1482, and it was under their rule for hundred and fifty years In 1687 Aurangazeb annexed this to his empire, and Velagandula was under the Mughals for 39 years Afterwards the Asaf Jahi Nizams reigned over the place under Mirza Ibrahim Khan Dhunsa and others Thus Velagandula was subjected to the rule of 5 dynasties successively and underwent several changes

An oval-shaped ancient fort on a hill-top at Elgandal is famous more than all other forts of this district It was a *chowki* (guarding post) in the reign ef Kakatiyas and after the Bahmani and Qutb Shahi Sultans, it was rebuilt in the year 1754 by Mirza Ibrahim Khan Dhunsa under the Mughal rulers The fortress is about 200 feet high and about 2½ square miles in area It is enveloped by a sturdy stone wall studded with ramparts, some of which rise to a height of 42′ A moat, 57′ wide and 18′ deep, encircles the wall to which water was drawn from Chinthamani tank situated to the west of the fort There are a mud fort and another moat at a distance of 2 furlongs from the above fort, and it had five huge entrances of which only one is extant The inside area of the fort with ramparts is 3,735 square feet There are mosques, horse stables, military quarters and secret tunnels There is a beautiful mosque which had walls with reflecting surface constructed by Jaffar-ud-Dowla in 1754 on this fort There is an Idgah with two high minarets similar to those of the famous Charminar at Hyderabad There is a big well called Rajugaribhavi near the east entrance to the fort It is believed to have been built by Rayabrundavan, a historian of the times of Aurangazeb Another well called Nagannabhavi, supposed to have been built by a Vaisya by name Naganna, is even more beautiful than Rajugaribhavi It has two storeys. The lower storey with carved images of deities on walls and pillars can be utilised as lodging for pilgrims There is an image of Nagadevatha in a small *mantapam* in front of the well

Among the other historical structures of Elgandal, there are temples of Sri Rama and Siva, Alamgir mosque, tomb of Miharunnisa Khanum, the daughter of Nizam-ud-Dowla Asif Jah and several tombs of Muslim Moulvis There are many antique cannons and some of them have been removed to museums There are 4 old mosques at a distance of one mile from the fort on all the four sides to it in the midst of forest It is supposed that watchmen used to be posted at these to convey tidings of the foes to the authorities in the fort

The total population of the village is 4,684 and it is made up of the following communities. Caste Hindus–Brahmin, Vaisya, Kapu, etc, Scheduled Castes (758)–Mala, Madiga, and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

There is a temple of Nrusimhaswamy near the mosque on the fort

It is learnt from the stone inscription near Chinthamani tank that the temple belonged to the times of Emperor Ganapathi Deva of Kakatiya dynasty The temple is visited by innumerable devotees in *Sravanam* (July–August) to have *darsan* of the Lord Neelakantaswamy temple with His image carved on a stone in human form and with images of Ganapathi, Parvathi and Parameswara is said to be known in all Telangana Many *sanyasins* or fakirs are always seen in this temple which is also called a Mutt. They live on alms. There is a beautiful tank by the side of it, the water of which is used by the inmates of the Mutt for drinking and other purposes It is said that there are two *jeeva samadhis*, into which sages entered when they were alive.

Neelakantaswamy festival is celebrated in *Sravanam* (July–August) Bhavajis and their disciples assemble at the temple during this festival. Fasting and *jagarana* are observed Cocoanuts are offered The patrons and *pujaris* are Bhavajis

SOURCE: 1. *Sri G Venkatachari, Hindi Teacher, Elgandal*
2. *Article on Elgandal in* Andhra Prabha, *Weekly dated 5-2-1964*

1 K Eswar Butt, *Pracheenandhra Charitrika Bhugolam*, p 319

19 Kothapalle (Haveli)—Situated at a distance of 4 miles from Karimnagar on the Karimnagar–Jagtial bus route

The total population of the village is 5,545 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (855). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

The temples of Rama, Siva, Venkateswaraswamy and Satyanarayanaswamy are the places of worship in the village

Venkateswaraswamy festival is celebrated for one day on *Chaitra Suddha Ekadasi* (March–April) The devotees fulfil their vows. Padmasales are the patrons and a Sathani Vaishnava is the *pujari* A fair is held on the outskirts of the village for seven days and people from this and other neighbouring villages participate Eatables, toys, books, pictures, mirrors, combs, etc , are sold

The temple of Sri Satyanarayanaswamy is well known in these parts and attracts crowds throughout the year

SOURCE · *Sri V Sambaiah, Teacher, Kothapalle*

20 Nagunur—Situated at a distance of 5 miles from Karimnagar

The place was renowned for exquisite sculptures on as many as 400 pillars in the numerous temples here *Nalugunuru* means 400 in Telugu *Nannuru* is the shortened form of that word The place was originally called Nannuru also. There is also a belief that 400 was not the number of the pillars but of the temples that existed here in the olden days. Neelakanteswara, the presiding deity of the place is said to have showered gold coins here and even now one or two are discovered while digging or ploughing the lands Though it is now a small village, it had once been a place of much importance, with numerous temples and a very great centre of art noted not only for beauty but also for variety with an exhibition of originality Great imagination of the artists revealed in the several new poses in Bharatanatyam and Yogamudras can be seen on the walls and pillars of black stone here

The total population of the village is 3,040 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (552), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, cattle breeding, weaving and other traditional occupations

The place is noted for Siva temples Two stone inscriptions relating to this place are preserved in Karimnagar Municipal Office, of which one was by Arikesari of Vemulavada Chalukyas and the other was of Minister Gangadhara of Kakatiya Empire Gangadhara was the vassal at Hanumakonda during the time of Prola and he was subsequently the Chief Minister for Rudradeva He is said to have been responsible for the construction of beautiful temples here He was not only a popular administrator but a poet and a valiant hero and there is a village called Gangadhara nearby

A resemblance is observed between the sculptures, *dhwajas'hambhams* and rock bulls here and those at Hanumakonda the place of the 1000 pillared temple. The sculptures here are mostly in good condition revealing the grandeur and exquisite craftsmanship of those days The beautiful life-like idols of women in innumerable poses, every one different from the other were carved out with enormous patience and skill The graceful figures of the dancing and singing men and women with musical instruments are a feast to the eyes One record on a temple pillar states, 'if the water of that well mixed with the juice of the leaves of this tree is sprinkled over the figures of art in the temple, the *kshetram* will regain its past glory' ! What that tree is and where that well is nobody knows The temples and sculptures of this place extend over an area of 15 acres Saiva cult was predominant in those days, as is evident from these glorious remains of the temples and *mantapams* here Grand festivals must have been celebrated here attracting thousands of people

Lakshminarayanaswamy temple is the place of worship at present in the village

Lakshminarayanaswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). Local people congregate. *Pujaris* are Vaishnavas.

SOURCE 1. *Sri O P Reddy, Revenue Inspector, Karimnagar*
2 *Article on Nagunuru in* Andhra Prabha, *Weekly dated 10–7–1963*

21 **Chakunta**—Situated at a distance of 2 miles from Rukmapur stage on Karimnagar–Lakshettipet road and 16 miles from Peddapalle Railway Station

The total population of the village is 1,440 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Reddy, Sathani, Kuruva, Tenugu, Chakali, Mangali, Kummari, Kammara, Gouda, Vadla, Jangam, Scheduled Castes (281)–Mala, Madiga, and Muslims The chief means of their livelihood are agriculture, sheep rearing, fishing, agricultural labour and other traditional occupations

Venkateswaraswamy temple and Siva temple are the places of worship in the village

Venkateswaraswamy festival is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (April–May) Rice, cocoanuts and cash are offered by the devotees. It is an ancient festival About 1,500 devotees of all communities from this and the neighbouring villages participate in it A Sathani Vaishnava is the *pujari* *Prasadam* is distributed to all

SOURCE *An Enumerator*, *Chakunta*

22 **Cherlaboothkur**– Situated at a distance of 6 miles from Karimnagar and 16 miles from Peddapalle Railway Station

The total population of the village is 1,746 and it is made up of the following communities Caste Hindus–Vaisya, Goud, Kapu, Padmasale, etc , Scheduled Castes (277)–Mala, and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Kesavaswamy temple with a stone image of the Lord and a Sivalingam and Narasimhaswamy temple are the places of worship in the village The second mentioned temple is in a mango grove on the outskirts of the village

Kesavaswamy and Narasimhaswamy festivals are celebrated for 14 days from *Chaitra Suddha Vidiya* to *Purnima* (March–April). Cocoanuts are offered to the deities. These are being celebrated for the past 30 years Hindus, local and from the neighbouring villages, congregate A Sathani Vaishnava is the *pujari* with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with the festival for a week near Narasimhaswamy temple in the mango grove Usually the people come by walk or by bullock carts A few shops are temporarily opened to sell eatables, cocoanuts and sundry articles

SOURCE *Sri Khande Rao Narayana Rao, Headmaster*, *Cherlaboothkur*

23 **Maqdumpur**—Situated at a distance of about 6 miles from Karimnagar and 16 miles from Peddapalle Railway Station by bus route.

The total population of the village is 2,009 and it is made up of the following communities Caste Hindus-Velama, Kummari, Golla, Kammara, Goud, etc , Scheduled Castes (519), and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

The temples of Siva, Anjaneya and Pochamma are the places of worship in the village Raghupathiswamy represented by a boulder bearing the *namams* is also worshipped here

Raghupathiswamy festival is celebrated for a day on *Chaitra Suddha Padyami* (March-April) Fowls and sheep are sacrificed Cocoanuts are offered This is of ancient origin and of local significance All communities participate A Vaishnava is the *pujari* with hereditary rights *Prasadam* is distributed to all

SOURCE *Sri V Jagannatham*, *Teacher*, *Maqdumpur*

24. **Dursed**—Situated at a distance of 3 miles from Karimnagar and 19 miles from Peddapalle Railway Station

The total population of the village is 2,336 and it is made up of the following communities Caste Hindus–Kapu, Golla, Padmasale Vadrangi, Kammara, Kummari, Medari, Kurunia, etc , Scheduled Castes (644)–Mala, Madiga, Malajangam, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Pochamma temple and Durgamma temple are the places of worship in this village

Festival of the village deities is celebrated by the people of the Scheduled Castes in *Sravanam*

(July-August). Pochamma, Durgamma and Yellamma are worshipped on a Friday. Animals are sacrificed to the deities. Malajangams are the *pujaris*. People of the Scheduled Castes here propitiate ghosts also with animal sacrifices. They are superstitious and very backward in their ideas.

SOURCE : 1. *Sri S. Shankaraiah, Teacher, Dursed*
2. *Sri B. Muthyam, Teacher, Dursed*

25. Arepalle—Situated at a distance of one mile from the Karimnagar-Nizamabad bus route and 2 miles from Karimnagar.

The total population of the village is 1,471 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (257); and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Mohammed Khaja Vali Dhule Pasha *darga* is the place of worship in this village. It is said that when a Muslim devotee was going in the thick forest adjoining to this village, he was killed by a tiger. His legs and hands were brought and buried and a *darga* was constructed. There is a belief that the desires of people would be fulfilled if *fatihah* is offered at the *darga*.

Mohammed Khaja Vali Dhule Pasha Urs is celebrated for 3 days in the month of *Rabi-us-Sani* (August–September). A flag is brought from Karimnagar by the Muslims and *Zanda* festival is celebrated. Fruits, flowers and sweets are offered. Animals are also sacrificed. Devotees and Fakirs from Hyderabad, Karimnagar, Jagtial, etc., attend the Urs. Every Friday devotees come and fulfil their vows. It is being celebrated for the past 80 years and is widely known in these parts. About 1,000 devotees, local and from distant places, irrespective of caste or creed, congregate. *Prasadam* is distributed to all.

A fair is held in connection with the Urs near the *darga* for 3 days. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books and toys are sold.

SOURCE : *Sri S. Narayan, Headmaster, P S. School, Arepalle*

26. Karimnagar—The taluk and district headquarters, situated at a distance of 100 miles from Hyderabad. Peddapalle is the nearest railway station on Khazipet–Wardha broad gauge section of the Central Railway.

This is a place with ancient associations. From an inscription of Kakatiya King Prola II it can be inferred that this part of the country was known as Sabbinadu. Another inscription mentions that Minister Vaijana Dandanatha of Kakatiya King Betha, ruled over the country known as Sabbisayira. The inscription at Karimnagar by Kakatiya Rudra II mentions the name of the village Nagarur in Sabbinadu. An inscription at Srisailam mentions the names of villages Challagaraga, Gudlakota in Sabbinadu. All the villages referred to in the inscriptions are in Karimnagar District. So this part of the country must have been known as Sabbinadu ruled by Kakatiyas and other Kings. Vemulavada, also called Lemulavada, in this district was the capital of a dynasty of Chalukyas who ruled a considerable area as the vassals of the Rashtrakutas. Karimnagar too might have been under their rule.

The total population of the town is 33,335 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (4,009); Muslims and Christians. Trade, services, agriculture and other traditional occupations are the chief means of livelihood of the people.

There are several temples in the town. There is a stone image of Gidda Perumandlu (Hanuman) in Rampuram, a hamlet of Karimnagar at a distance of 2 miles from Karimnagar.

Gidda Perumandlu festival is celebrated for a day in *Karthikam* (October-November) in Karimnagar and for a day on 13th January during Sankranti at Rampuram. About three thousand local Hindus participate in the festivals.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Superintendent of Police, Karimnagar*
2. *An Enumerator*
3. Prachinandhra Charitraka Bhoogolam *by Sri K. Eswar Dutt*

27. Hasnapur—Situated at a distance of about 3 miles from Karimnagar.

The total population of the village is 1,694 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (342). The chief means of livelihood of the people are

agriculture, agricultural labour and other traditional occupations

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April) About 1,000 devotees of the village congregate All communities take part in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

28. Gannervaram—Situated at a distance of 10 miles from Karimnagar *via* Elgandal and 34 miles from Peddapalle Railway Station

The total population of the village is 3,582 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Velama, Bhatraju, etc, Scheduled Castes (836)–Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Lord Narasimhaswamy temple with a black stone image of the Lord and Mulaswamy image decorated with *namams* on a stone, Yellamma temple and Sattemma temple are the places of worship in this village Mulaswamy has no particular form and is considered to be the deity of the village

Mulaswamy and Narasimhaswamy festival is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April). Carts and bulls are decorated on the day of procession and are taken round the temple This is an ancient festival though of local significance All communities participate *Pujari* is a Brahmin of Bhardhwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all

SOURCE *Sri Gopa Raju, Headmaster, Junior Basic School, Gannervaram*

29 Bejjanki—Situated at a distance of 3½ miles from Karimnagar–Hyderabad road, the total distance from Karimnagar being 22 miles For 18½ miles there is regular road and for 3½ miles cart track Ruined walls and dilapidated bastions between this and the present Muththannapeta, another village 2 miles from here, support the belief that originally Muththannapeta was a big town All along the road on either side there are grave stones locally called 'Rakshasi Gundlu' The bastions within the village and in the neighbouring hamlets support the inference that a fort enclosing a big city must have existed in the bygone days

The total population of the village is 4,345 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Padmasale, Goundla, Golla, Gandla, Kanchara, Mangali, Kamsali, Kammara, Vadrangi, Gajula, Tenugu, etc, Scheduled Castes (869)–Mala, Madiga, Dudekulas and Muslims The chief means of livelihood of the people are agriculture, handloom weaving, agricultural labour and other traditional occupations.

The temple of Lord Lakshmi Narasimhaswamy on a hillock nearby is the important place of worship here In fact, it is hard to decide the deity for which the temple was constructed The sculpture on the walls depicting Kokkoka Sasthra and the Sivalingam in a small temple called Nakkalagudi nearby create a doubt whether it was not the work of Jains, who condemned sensuous life of the people But owing perhaps to the numerous figures on walls depicting Lord Narasimha, it has been taken to be a Vaishnavite temple The two feet that are worshipped have been taken to be those of Lord Narasimha and the two eyes on a rock to be those of the Lord There are three entrances to the sanctum sanctorum besides the facing entrance to the south

The main attraction of the building is the sanctum with its four pillars each more than nine feet high Attractive figures of men and *devathas*, animals and creepers, puranic representations such as *rasakreeda*, *samudra madhanam*, dance of Gopikas, Trimurthis with their consorts, adorn each side of the four pillars It is said that the pillars were so much smooth and polished that one could see his image reflected on their surface Many parts of the temple are now disfigured and mutilated The main cause for the damage wrought was the attempt of some Pindaris to blow up the temple in order to secure the huge treasure supposed to have been hidden under it There is a rock in a semi-oval form measuring 250 yards by 250 feet and 140 feet in height The area of the curved surface is estimated to be about 10 acres, affording accommodation to a huge crowd of spectators during the car festival The temple is on the southern edge of this vacant place

Venugopalaswamy temple is next in importance About 200 years back it was difficult to reach the top of the hill, passing through the thick forest of *vippa* (bassia latifolia) trees The hill is called 'Bejjanki Banda'. Though it was known that there was Lord Narasimha on the hillock, nobody dared to approach it through the forest Once upon a time Mutha-reddy, Deshmukh of Sanigaram Paragana, while hunting in the forest, discovered the temple buried under rocks and renovated it and arranged for the daily worship of the Lord The *pujari* belonged to Kothagattu village and he had brought an idol of Venugopalaswamy and installed it at Bejjanki village Thus the temple of Venugopalaswamy came to prominence gradually.

Anjaneya temple comes next in importance One portion of it is roofless with Anjaneya idol, Vighneswara and Sivalingam with the branches of a *ravi* (ficus religiosa) tree covering the top The other is a roofed building with a new idol housed in it The temple is about 65 years old Another temple of Narasimhaswamy and Pochamma temple are the other places of worship in the village

The annual celebrations of Lakshmi Narasimhaswamy and Andal Kalyanam and Rathothsavam are held for 12 days from *Chaitra Suddha Sapthami* (March–April) They commence on the first day with *tholakkum* or the commencement of the reading of Thiruvaimozhi by the *Sthanacharya*, offering of *vadapappu* and *panakam* to the Lord, which are afterwards distributed to the assembled On the second day ten chapters of the Thiruvaimozhi are read and *pulihora*, *vada*, and *panakam* are offered and the function of the day concludes with *chandanagoshti* *Adhyayanam* is conducted on the third day and the *Sthanacharaya* is duly honoured The marriage celebration is inaugurated on the fourth day with *ankurarpana*, preparing the *homagundam* (fire pit), *pendlivedika* (marriage seat) with *puttabangaru* (earth of an ant-hill) brought with music and offering *chakkara pongali*, etc *Dhwajarohana*, *edurukollu* and *kalyanam* are held on the fifth day, *bheripuja* is on the sixth, *sadassu* on the seventh, *homam* and *garudaseva* on the eighth, and *bandlaseva* on the ninth day.

Bandlaseva is celebrated as an annual function on *Chaitra Suddha Purnima* (March–April) Decorated carts, drawn by decorated bullocks, are taken round the temple of Lord Venugopalaswamy Next is the car festival The temple car has five storeys with a total height of 28 feet This festival, which originally commenced at the temple of Lord Venugopalaswamy on a modest scale down the hillock has now developed into that of Lord Narasimhaswamy up the hillock and is called the festival of Narasimhaswamy The *bandlaseva* has gained much popularity in which several neighbouring villagers join Hundreds of carts, big and small, old and new, are washed and cleaned and the wheels and the other parts are painted red and white alternately Festoons of green mango leaves and coloured papers are tied to them Bullocks also are well cleaned and decorated with various colour designs *Bandlaseva* is very exciting with competitive speed, loud noise with whipping and beating the bullocks Minor accidents add to the joy and excitement of the crowd. The vast open and even space all round the hill prevents major accidents during the mad rush of the carts At eight O' clock in the night, *dopothsavam* and recitation of the story of Thirumangayalwar are held The story is that Thirumangayalwar plundered the Lord and Lakshmidevi, after their marriage, only to utilise that booty to feed the devotees of the Lord At three O' clock in the midnight the Lord is taken in a procession on an elephant *Rathothsavam* (car festival) is held at three O' clock on the following night Devotees fulfil their vows by lighting the path with torches, while procession idol is brought down from the hill top to be placed on the car, In fact the entire rock looks floodlit with these torches After the idol is placed on the car, either to fulfil their vows or out of sheer enthusiasm or devotion, the people commence dragging the car round the hill with the music provided by drums and musical instruments played in the front The circuit round the hill is completed by about five O' clock in the morning *Homam* and *baliharanam* are the simple functions on the penultimate day On the final day *nagavalli* in the morning and *ekanthaseva* in the night are the important functions The procession idols that are taken to the top of the hill on the first day are brought back to the temple in the village after a fortnight Fowls are hurled up while the car is in motion. Besides fowls, cocoanuts, rice and cash are offered Animal sacrifice has, however decreased of late

It is a hundred year old celebration and extends to several villages all round The patron of the temple is the Deshmukh Reddy of the place

and the Temple Committee manages the festival About 25,000 Hindus congregate, without distinction of caste or creed from distant places too. The *pujari* is a Brahmin of Koundinyasa *gotram* with hereditary rights *Prasadam* is distributed to all There is free feeding for Brahmins particularly Vaishnavas A number of hotels temporarily erected cater to the needs of the visitors The two wells at the foot of the hill are inadequate to supply water to the crowd and water facility on the hillock is much less, requiring the attention of the concerned authorities

A fair is held in an area of 13 acres near the hillock Rent is collected from hotels and shops Eatables, utensils, lanterns, glassware, books, photos, pictures, agricultural implements, bamboo articles, torches and oil for offerings are sold. Dramas, merry-go-rounds, etc , afford entertainment to the visitors.

SOURCE · *Sri Nuguri Janardana, Teacher, Bejjanki*

30. Gunkulkondapur— Situated at a distance of 2 miles from Karimnagar–Hyderabad road, 12 miles from Karimnagar and 36 miles from Peddapalle Railway Station

The total population of the village is 2,543 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gowda, Padmasale, etc., Scheduled Castes (670)–Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Ranganayakaswamy temple is the place of worship in the village

Ranganayakaswamy Uthsavam is celebrated for two days on *Jaishta Suddha Purnima* and *Bahula Padyami* (May–June). Cocoanuts are offered to the deity. It is an ancient festival. All communities, local and from the nearby villages, participate Brahmins are the *pujaris*.

A fair is held in an area of 3 acres during day time in front of the temple Cocoanuts, foodstuffs, earthenware, toys, fancy goods, etc , are sold.

SOURCE . *Sri Md. Saruvar, Teacher, Gunkulkondapur*

31 Manakondur— Situated at a distance of 20 miles from Peddapalle Railway Station.

The total population of the village is 5,830 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (1,183), and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

The temples of Venkateswaraswamy, Venugopalaswamy and Siva are the places of worship in the village

Venkateswaraswamy Uthsavam is celebrated for 6 days from *Vaisakha Suddha Purnima* to *Bahula Panchami* (April–May) It is being celebrated for the past 120 years and is confined to this and the surrounding villages The local Deshmukh is the chief patron. A Vaishnava is the *pujari*

SOURCE 1. *Sri K Venkataiah, Teacher, Manakondur*
2 *Sri D Gangadhar Rao, Teacher, Government School, Manakondur*
3 *Sri Syed Habib, Teacher, Manakondur*

32 Cherlapur— Situated at a distance of 3 furlongs from the Karimnagar–Hyderabad road and about 5 miles from Karimnagar

The total population of the village is 1,521 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Golla, Gowd, Tenugu, Vadla, Kammara, Kanchari, Kamsali, Jangam, Chakali, Mangali, Kummari, and Scheduled Castes (444)–Mala, Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Tapala Narasimhaswamy and the village deity Yellamma are worshipped A rock decorated with three *namams* (white and red) is worshipped as Narasimhaswamy at the foot of the hillock situated at a distance of 3 furlongs from the village There is a small temple for the village deity

Tapala Narasimhaswamy festival is celebrated on Mondays and Saturdays in *Sravanam* (July–August) Daily *naivedyam* is offered and fowls and sheep are sacrificed to the deity Hindus, local and from the neighbouring villages, participate in it. A Chattada Vaishnava is the *pujari* with hereditary rights

SOURCE *Sri S Brahmaiah, Teacher, Government J B. School, Thotapalle*

33. Vachnoor—Situated at a distance of 1 mile from the Karimnagar–Hyderabad road and 9 miles from Karimnagar

The total population of the village is 1,993 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kammara, Kummari, Vadla, Chakali, Mangali, Kamsali, Bestha, Tenugu, Kapu, Padmasale, Goud, etc., Scheduled Castes (451)–Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Venugopalaswamy, Veera Hanuman and Markandeya are the places of worship in the village. There are village deities, Durgamma, Posamma, Peddamma and Yellamma

Yellamma festival is celebrated for two days from *Vaisakha Suddha Purnima* (April–May). Fowls and animals are sacrificed to the other village deities also. It is being celebrated for the past 4 years and is of local significance

Daily *puja* is being performed to Lord Venugopalaswamy A Vaishnava is the *pujari* for the temple

SOURCE *Sri T Anantha Swamy, Headmaster, J.B. School, Vachnoor*

34. Totapalle—Situated at a distance of 2 miles from the bus route, 25 miles from Hasanparthy Road Railway Station, and 28 miles from Karimnagar.

The total population of the village is 1,931 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Velama, Padmasale, Golla, Chakali, Gowda, Vadla, Kammara, Kummari, Kamsali, etc., and Scheduled Castes (572)–Mala, Madiga, etc Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents

The temples of the village are of Sambasiva, Anjaneyaswamy and the village deity, Pochamma

Lord Sambasiva festival is celebrated for one day on *Magha Bahula Amavasya* (January–February) Cocoanuts and *naivedyam* are offered to the deity. It is being celebrated for the past 100 years and is confined to this village only Local Hindus take part in it A Padmasale is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

SOURCE *1. Sri P Rajaiah, Teacher, Totapalle*
2. Sri Mohammad Habibuddin, Headmaster, Totapalle

35. Basvapur—Situated at a distance of 7 miles from the Karimnagar–Hyderabad road and 28 miles from Karimnagar.

The total population of the village is 4,127 and it is made up of the several sub-communities of Caste Hindus; and Scheduled Castes (906). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Hari Ramaswamy festival is celebrated for one day in *Chaitram* (March–April) About 500 Hindu devotees of the village congregate *Prasadam* is distributed to all.

SOURCE · *Statement of Fairs and Festivals furnished by Collector, Karimnagar*

36 Koorella—Situated at a distance of 5 miles from the Karimnagar–Hyderabad bus route and 24 miles from Karimnagar by road.

The total population of the village is 1,387 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Munnurukapu, Tenugu, Chakali, Goud, Vaddera, Kamsali, Medari, etc; Scheduled Castes (253)–Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

A cave with the image of Pratapa Rudra Singaraiah in the form of Lord Narasimhaswamy on a hillock and the temple of the village deity, Yellamma, are the places of worship in the village It is believed locally that Lord Narasimhaswamy appeared in a dream to Emperor Pratapa Rudra Deva of Kakatiya dynasty during the latter's expedition through these areas and ordained him to instal His image in the cave here It is therefore called by that name

Pratapa Rudra Singaraiah festival is celebrated for a day on *Pushya Bahula Amavasya* (December–January) Vows are fulfilled by the

devotees Cocoanuts are offered It is confined to this and the neighbouring villages About 5,000 people of all communities participate *Pujari* is a Brahmin of Bharadhwajasa *gotram* with hereditary rights

A fair is held in this connection Eatables, toys, utensils, lanterns, mirrors, combs, agricultural implements, torches, books, photos, clothes, etc , are sold

The cave temple is on the outskirts of the village The area is isolated and is surrounded by forest and hill ranges. There flows a hill stream amidst beautiful panorama full of hillocks, ponds and shady trees People who throng from several villages for the festival have to return by 6 O'clock in the evening as there is fear of wild animals and robbers also This festival is known over a wide area and people have high belief in the Lord here It is also said that a seer called Gundobaba had made this place solemn and blessed the place with divine powers during the ancient days People return to homes happily after having a *darsan* of the Lord at this calm abode

SOURCE 1. *Sri L Rama Ratnaiah, Teacher, Government Elementary School, Tangallapalle*
2 *Sri Syed Amin, Teacher, Government Elementary School, Koorella*

37 Thangallapalle— Situated at a distance of 3 miles from the Karimnagar–Hyderabad bus route and 24 miles from Karimnagar

The total population of the village is 2 295 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gowd Chakali, Tenugu, Boya, Kamsali, Kammara, Vadrangi, Kummari, Vadla, Mangali, etc , Scheduled Castes (388)–Mala, Madiga, and Muslims The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations

Lord Krishnaswamy temple on a hillock on the outskirts of the village, the temple of Siva and a mosque are the places of worship in this village There are the village deities, Durgamma, Mankalamma and Pochamma.

Krishnaswamy festival is celebrated for 9 days from *Phalguna Suddha Saptami* to *Purnima* (February–March) Vows are fulfilled by the devotees Cocoanuts, etc., are offered. It is being celebrated for the past 100 . years and is confined to this village only There is Inam land of 5 acres for this temple *Pujari* is a Vaishnava with hereditary rights About 1,000 people of all communities participate from the nearby villages also *Prasadam* is distributed to all and there is free feeding too

A fair is held in connection with the festival over an area of 2 acres both during day and night Food-stuffs, torchlights, books and photos, etc , are sold

SOURCE 1 *Sri N Bhadraiah, Teacher, Elementary School, Thangallapalle*
2 *Sri Md Sharfuddin, Assistant Teacher, Thangallapalle*
3 *Sri Sesham Varadacharyulu, Teacher, Thangallapalle*

38 Guggilla— Situated at a distance of 3 miles from the Hyderabad–Karimnagar bus route and 21 miles from Peddapalle Railway Station Maneru river flows on the eastern and southern sides of this village It is a tributary of the Godavari river.

The total population of the village is 1,822 and it is made up of the following communities Caste Hindus – Brahmin, Vaisya, Gone Kapu, Kamsali, Padmasale, Goud, Vadla, Kammara, Chakali, Mangali, Medari, Vadde, etc., Scheduled Castes (377)–Mala, Madiga, Dudekulas and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

There is a temple of Venugopalaswamy with a marble stone image in human form Siva temple with a stone Sivalingam and Hanuman (Anjaneya) image without a temple are places of worship in this village

Venugopalaswamy festival is celebrated once in a year according to the convenience of the people Local people congregate A Vaishnava is the *pujari* with hereditary rights There is some Inam land for this temple

SOURCE *Sri T Narahari, Teacher, Guggilla*

39 Ramachandrapur— Situated at a distance of 2 miles from Gagallapuram bus stage on the

Karimnagar–Hyderabad road and 16 miles from Karimnagar.

The total population of the village is 1,204 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (435) Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Sri Rama temple with His stone image in human form situated on a hillock on the bank of river and Siva temple are the places of worship in this village It is believed that Sri Rama manifested Himself here on the hillock, where a temple was raised by the local people

Sri Rama Navami is celebrated for 8 days from *Chaitra Suddha Saptami* to *Chathurdasi* (March–April) Sri Rama *kalyanam* is celebrated on *Navami* Temple car procession is also held Cocoanuts and money are offered to the Lord It is being celebrated from ancient times and is confined to this and the neighbouring villages The village Patel, Patwari and Mali Patel, are the patrons People of all Hindu communities from this and the neighbouring villages congregate A Vaishnava of Kasyapasa *gotram* is the *pujari*

SOURCE *Sri B Srinivasa Rao, Teacher, Ramachandrapur*

40 Koheda— Situated at a distance of 28 miles from Karimnagar The village is situated amidst hills.

The total population of the village is 3,431 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Padmasale, Kamsali, Golla, Tenugu, Chakali, Mangali, Gowd, Kummari, etc., Scheduled Castes (562)–Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents

There are temples of Sri Rama, Rajeswaraswamy and Siva in the village There are the village deities Mallanna, Pochamma and Mankalamma.

Sita Rama Kalyanamahothsavam is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March–April) *Kalyanam* on *Navami*, *sadasyam* on *Ekadasi*, and *rathothsavam* on *Purnima*, *chakra teertham* and *sesha vahanam* on *Padyami* and *ekanta seva* on *Vidiya* are some of the rituals that are celebrated in this period Cocoanuts and cash are offered to the Lord by the devotees It is being celebrated for the past 153 years and is of local significance. Local Hindus take part in it A Vaishnava of Koundinyasa *gotram* is the *pujari*.

SOURCE *G Kishan Rao, Teacher, Zilla Parishad Middle School, Koheda*

41. Parveda— Situated at a distance of 9 miles from the Karimnagar-Hyderabad bus road and 25 miles from Karimnagar A river flows on all the sides of the village

The total population of the village is 876 and it is made up of the following communities Caste Hindus—Brahmin, Kurma, Kapu, Tenugu, Manne, Goundla, Chakali. Mangali, and Scheduled Castes (188)–Mala and Madiga Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Sri Venugopalaswamy temple is the only place of worship in this village

Sita Rama Kalyanothsavam is celebrated for 9 days in *Chaitram* (March-April) in the above temple It is being celebrated for the past 15 years and is confined to this village only Padmasales of Koheda village are the patrons Local Hindus take part in it. A Vaishnava is the *pujari*.

SOURCE *Sri P Nagi Reddy, Headmaster, Panchayat Samithi Elementary School, Parveda*

42. Navabpet— Situated at a distance of 12 miles from the Karimnagar–Hyderabad bus route and 32 miles from Peddapalle Railway Station.

The total population of the village is 2,054 and it is made up of the following communities · Caste Hindus–Brahmin, Vaisya, Kapu, Muthracha, Goud, etc , Scheduled Castes (368), and Muslims. The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations

Venkateswaraswamy temple is the place of worship in the village

Venkateswaraswamy Kalyanamahothsavam is celebrated for 15 days from *Asviyuja Suddha Padyami* to *Purnima* (September–October). Vows are fulfilled by the devotees It is being celebrated for the past 60 years and is of local significance Brahmins are the patrons All communities participate A Vaishnava is the *pujari*. *Prasadam* is distributed to all

SOURCE 1 *Sri Kothapalli Anjaiah, Teacher, Navabpet*
2. *Sri Mohammed Afzal, Headmaster, Navabpet*
3 *Sri Syed Yaseen, Headmaster, Sriramulapalle*

43 Ramancha— Situated at a distance of 5 miles from Renikunta stage on the Karimnagar–Hyderabad road and 16 miles from Karimnagar.

The total population of the village is 1,278 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Padmasale, Kanchara, Kamsale, Chakali, Mangali, Goud, Kuruva, etc , Scheduled Castes (204)-Mala, Madiga, and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

There is a *darga* with the tomb of a Muslim saint in the village The village deity Beerappa is also there in a temple Narasimhaswamy carved in human form on a huge boulder is also worshipped. There is an image of Parvathi in human form.

Urs is celebrated for one day in the month of *Moharram* It is being celebrated for the past 50 years Muslims are the patrons and *pujaris* About 600 devotees of all communities, local and from about 6 neighbouring villages, congregate.

A fair is held on an area of one acre in this connection with some shops selling eatables, toys, utensils, mirrors, combs, etc.

Narasimhaswamy festival is celebrated for one day on *Chaitra Suddha Purnima* (March–April). Cocoanuts and flowers are offered and fowls and sheep are sacrificed to the deity in fulfilment of vows This is an ancient festival but is of local significance The local devotees participate in the festival All the residents of the village contribute their mite for the celebrations of the festival

A petty fair is held in an area of about 10 acres in the vicinity of the boulder, with a few shops selling eatables and fancy goods About 200 Hindu devotees, local and from nearby villages, congregate

SOURCE 1. *Sri Veera Reddy, Teacher, P S School, Ramancha*
2 *Sri Venkat Raja Reddy, Patwari, Ramancha*

44 Nallagonda— Situated at a distance of 10 miles from Karimnagar.

The population of the village is 1,527 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Velama, Goud, Padmasale, Chakali, Perika, Kapu, Kamsali, etc , Scheduled Castes (516)–Mala and Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama and Narasimhaswamy temples are the places of worship in the village

Narasimhaswamy festival is celebrated for 8 days from *Phalguna Suddha Ekadasi* to *Bahula Tadiya* (February–March) The festival concludes with the procession of carts and with *rathothsavam*. Cocoanuts and cash are offered It is an ancient festival and is confined to this village. A Vaishnava is the *pujari* The local devotees irrespective of caste or creed congregate.

SOURCE *Sri B. Rajaiah, Teacher, Nallagonda*

45 Mannampalle— Situated at a distance of 10 miles from Karimnagar

The total population of the village is 1,648 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Vadrangi, Kammara, Padmasale, Tenugu, Chakali, Mangali, Bestha, Goud, Medari, Kummari, Sale, Velama, etc , Scheduled Castes (519)–Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

The temples of Chennakesavaswamy, Siva and Hanuman are the places of worship in the village The image of Chennakesavaswamy is in the form of Lord Vishnu with 4 hands, holding *sankhu*, *chakram* and *gada* in 3 hands, the fourth being

abhayahastham The images of Sridevi and Bhoodevi are on either side The compound of the temple contains, besides the main temple, *yagnasala, kalyanamantapam, rathasala,* and a few other *mantapams*

Sri Chenna Kesavaswamy Kalyanothsavam is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (April–May) Preparations are made one week in advance. *Ankurarpana* on *Dasami, garuda seva* on *Dwadasi, sadasyam* on *Triodasi, nityopasana* and *baliharana* on *Chathurdasi,* procession of carts on *Purnima, rathothsavam* on *Bahula Padyami* and *nakabali* on *Vidiya* are the rituals during the festival Much importance is attached to *rathothsavam* by the local people The following *dhyanam* is adopted for the worship of the Lord

"దక్షిణోర్ధ్వ కరే శంఖమ్
Dakshinordhwa kare sankham
వామ హస్తే సుదర్శనమ్
Vama hasthe sudarshanam
గదవామ కరణ్యాస్తమ్
Gadavama karanyastham
అభయం దక్షిణ కరే
Abhayam dakshina kare
శ్రీ భూమి సహితం సౌమ్యం
Sree Bhumi sahitham sowmyam
శ్రీ వత్సాంకిత వక్షసం
Sree vathsankita vakshasam
ఆదిమూర్తి స్థితమ్ తోయం
Adimurti sthitham thoyam
కేశవాఖ్య నమామ్యహమ్
Kesavakhya namamyaham "

Fasting, feasting and *jagarana* are the domestic observances The festival is being celebrated from ancient times and is confined to this and the neighbouring villages The local people headed by Patwari, Police Patel and Mali Patel are the patrons Hindus from this and the neighbouring villages congregate *Pujari* is a Vaishnava of Kasyapasa *gotram* with hereditary rights *Prasadam* is dirtributed to all

SOURCE *Sri D Murahari, Teacher, P S , Mannepalle*

46. Molugupalem—Situated at a distance of 4 miles from the Karimnagar–Warangal road and 17 miles from Jammikunta Railway Station on the Khazipet–Wardha section of the Central Railway

The total population of the village is 2,155 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Gowd, Padmasale, Reddi, etc , Scheduled Castes (281), and Muslims The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations

Chennakesavaswamy temple and Siva temple are the places of worship in the village The first temple is on the top of a hillock nearby The stone idols of Chennakesavaswamy and Laxmidevi are about 5 feet high and beautiful A cave called Rushuladona and two ponds are on the hillock The Siva temple is at the foot of the hill

Chennakesavaswamy Teertham is celebrated for 6 days from *Phalguna Suddha Ekadasi* to *Bahula Vidiya* (February–March) Cocoanuts and *naivedyam* are offered *Kalyanam* on *Ekadasi, paruveta* on *Triodasi,* procession of carts on *Chathurdasi, nagabali* on *Padyami* and *ekantha seva* on *Vidiya* are the rituals of the celebration It is being celebrated for the past 50 years and is of local significance Local Hindus participate The *pujari* is a Vaishnava of Bharadhwajasa *gotram* There is no regular income for the temple

The Sivalingam is believed to be a self-manifested one and its base is said to be more than 12 feet below the ground level.

SOURCE *Sri K Venkata Raju, Teacher, Rekonda,* via *Manakondur*

47 Mulkunur—Situated at a distance of 5 miles from Nustulapur stage on the Karimnagar–Hyderabad bus route and 13 miles from Karimnagar

The total population of the village is 1,582 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Kamsali, Kammara, Chakali, Mangali, etc , and Scheduled Castes (248) The chief means of their livelihood are agriculture and agricultural labour

Venkateswaraswamy temple, Siva temple and Anjaneyaswamy temple are the places of worship in the village

It is believed that about 300 years ago, there was in the village a Jain temple which was later converted into the present Vaishnava temple. The local people narrate the following legend about it There is a Brahmin family with surname Kunda Vajjhala in this village About 6 generations ago

there was a boy in that family by name Gopala Krishna Sastry He was illiterate and the villagers and the family members chided him one day Therefore he had decided to commit suicide and went to the outskirts of the village for hanging himself At that time Lord Venkateswara appeared there as a human being upon a horse, consoled the boy and wrote *beejaksharams* upon his tongue Then he followed the boy to the village and disappeared into the local Jain temple On the same night the Lord appeared in a dream to the village head and ordered him to install his image in the temple It so happened that one of the disciples of the Vaishnavite spiritual head Ramanujacharya came to the village during his religious tours The idol of Lord Venkateswara was installed by him Later, Gopala Krishna Sastry wrote *Sri Krishna Janmakandam*, a book of 18 cantos, which is said to be preserved still in that family in manuscript form, along with some more works of that author It is learnt from a stone inscription near the village that Gopala Krishna Sastry was honoured by Peshwa Baji Rao at Poona in those days and also was given a village called Devatapalle as *agraharam*

Venkateswaraswamy festival is celebrated for 10 days from *Vaisakha Suddha Saptami* to *Bahula Padyami* (April–May) *Adhyayana uthsavam, tirukkalyanam*, procession of carts and *rathothsavam* are the functions associated with the celebration of the festival Cocoanuts and cash are offered It is being celebrated for the past 300 years and is confined to the village only Sri Muppidi Venkata Narasimha Reddy is the patron Local Hindus participate in the function A Vaishnava of Koundinyasa *gotram* is the *pujari* with hereditary rights

SOURCE *Sri G Malla Reddy, Teacher, Government School, Mulkunur*

48 Chigurmamidy— Situated at a distance of 8 miles from Husnabad on the road to Karimnagar and 16 miles from Karimnagar.

The total population of the village is 4,693 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (832), and Muslims The chief means of livelihood of the residents are agriculture, agricultural labour, manufacture of *beedis*, weaving and other traditional occupations.

Veerabhadraswamy temple on a hillock nearby and also in the village and Sri Rama temple are the places of worship in the village There are small temples for village deities Yellamma, Durgamma and Pochamma in the village

Veerabhadraswamy Uthsavam is celebrated for 3 days during the days of Makara Sankranti (January 13th to 15th) Cocoanuts are offered This is an ancient festival Local Hindus participate A Veerasaiva is the *pujari*

Yellamma Jatara is celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April-May). *Puja* on the first day, *bonams* and procession of carts on the second day, and *disti kumbham* and sacrificing fowls, goats and sheep on the third day are the rituals connected with the Jatara It is being celebrated for the past 4 years Gouds are the chief patrons A Muthrasi is the *pujari* People, local and from neighbouring villages, congregate

A fair is held in connection with the Jatara Food-stuffs, utensils, lanterns, mirrors, combs, pictures, books, toys, etc., are sold

SOURCE *1. Sri R Sanjeeva Rao, Teacher, Chigurmamidy*
2 Sri B Kasaiah, Chigurmamidy

49. Sundaragiri—Situated at a distance of about 20 miles from Karimnagar

The total population of the village is 1,897 and it is made up of the following communities Caste Hindus–Kapu, Tenugu, Goundla, Golla, Kuruma, Kamsale, Medari, Kanchari, Vadla, Kammara, Kummari, etc , and Scheduled Castes (330)–Mala and Madiga Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Lord Venkateswaraswamy temple is the place of worship in this village.

Sri Venkateswara Kalyanam is celebrated for 7 days from *Vaisakha Suddha Purnima* (March–April) *Abhishekams* are performed and *naivedyam* is offered to the deity. It is confined to this village only Local Hindus take part in it A Vaishnava is the *pujari* for the past 50 years.

SOURCE *Sri Rajaiah, Malipatel, Sundaragiri*

50 Husnabad—Situated at a distance of 22 miles

from Yellapur Railway Station and 26 miles from Hanamkonda and 27 miles from Karimnagar.

The total population of the village is 4,814 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (1,115), and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Renuka Yellamma Devatha temple on the bund of a tank of the days of Kakatiyas, Siddeswaraswamy temple and Anjaneyaswamy temple are the places of worship in the village.

Renuka Yellamma Jatara is celebrated for a week from *Vaisakha Suddha Purnima* (April–May) Silver eyes, clothes, rice and fowls are offered It is being celebrated from the time of Kakatiya Rudrama Devi, when the tank was constructed in the deity's name Gouds are the chief patrons About 1,000 devotees of all communities participate in it *Pujari* is a Munnurukapu

A fair is held in this connection for 8 days Food-stuffs, utensils, torchlights, mirrors, combs, lanterns, pictures and photos, etc , are sold

SOURCE
1. *Sri M Venkatanarasiah, Teacher, Zilla Parishad High School, Husnabad*
2. *Sri V Sriharisswamy, Teacher, Zilla Parishad High School, Husnabad*
3. *Sri Venkateswara Rao, Teacher, Husnabad*
4. *Sri P Tirupati Swamy, Teacher, Husnabad*

51 Potlapalle—Situated at a distance of 3 miles from Husnabad and about 24 miles from Karimnagar

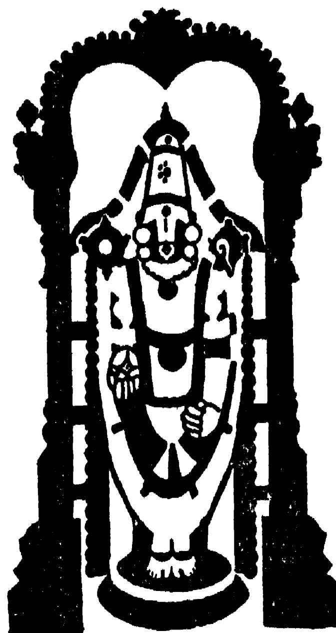
The total population of the village is 1,770 and it is made up of the following communities Caste Hindus–Vaisya, Kapu, Gowd, Tenugu, Vadde, Padmasale, etc., Scheduled Castes (243)–Mala and Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

Sri Rama temple and village deity Ravula Mallanna temple are the places of worship in the village

Ravula Mallanna festival is celebrated for 3 days from *Pushya Suddha Saptami* (December-January) *Bonams* are offered to the deity. It is being celebrated for the past 70 years Local Hindus participate in it

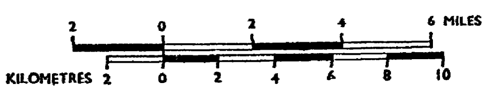
Sri Rama Navami is celebrated for eight days from *Chaitra Suddha Navami* (March–April) *Aradhana* and *kalyanam* are the important rituals of the festival It is being celebrated for the past 50 years and is of local significance Reddis are the chief patrons. *Pujari* is a Vaishnava *Prasadam* is distributed to all and there is free feeding also

SOURCE : *Sri G Bhooma Reddy, Teacher, C. P S , Potlapalle*



SIRSILLA TALUK

FAIRS AND FESTIVALS
SIRSILLA TALUK
KARIMNAGAR DISTRICT, A P



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3	45 MALLAREDDIPET	VEERA HANUMAN JAN FEB
4	53 ELLAREDDIPET	VENUGOPALASWAMY OCT NOV
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15	[illegible] SHA[illegible]	[illegible]
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17	141 [illegible]	[illegible]
18	145 [illegible]	YEL[illegible] MAR APR
19	171 [illegible]	[illegible] DEC JAN

N G SWAMY

Prepa ed at the Office of t e S p tende t of Census Operat ons A a P a e h H a ab d

Section II

SIRSILLA TALUK

Kothapalle—Situated at a distance of 34 miles from Sirsilla and 55 miles from Jagtial, the headquarters of a revenue sub-division

The total population of the village is 2,476 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Reddy, Kapu, Kamsali, Vadla, Padmasale, Chakali, Mangali, Kummari, Kammara, Telaga, Bestha, Golla, Gowda, Thammala, Scheduled Castes (371)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

The temples of Lord Venugopalaswamy, Siva, Hanuman, Bhairava, Uma Maheswaraswamy, Rajeswaraswamy, Mahankalamma, Eswaramma and Peddamma are the places of worship in the village

Sri Venugopalaswamy Rathothsavam is celebrated for 10 days from *Vaisakha Suddha Navami* to *Bahula Tadiya* (April–May) The arrangements are made 5 days in advance It is of ancient origin though of local significance The local Hindus congregate *Pujari* is a Vaishnava of Gowthamasa *gotram*

SOURCE: *Sri C. Bhoomaiah, Assistant Teacher, Zilla Parishad High School, Gambhiraopet*

2. Lingannapet—Situated at a distance of 18 miles from Kamareddy Railway Station and 25 miles from Sirsilla. There is a fort with four bastions and a rampart encircled by a moat

The total population of the village is 2,938 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (491), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy, Siva and Anjaneyaswamy are the places of worship in the village

Sri Venkateswaraswamy Rathothsavam is celebrated from *Asviyuja Suddha Dasami* to *Bahula Padyami* (September–October) for 7 days. On *Dasami ankurarpana*, on *Ekadasi homam*, on *Dwadasi dwajarohanam* and *bheri puja*, on *Triodasi thirrukalyanothsavam* and *Hanumantha seva*, on *Chathurdasi sadassu* and procession of the deity on horse vehicle, on *Purnima garudothsavam* and on *Bahula Padyami chakrathirtham* are the rituals observed. This festival is of ancient origin and is confined to this and the nearby villages The chief patron is Sri Venkata Narasinga Rao, a Kapu One thousand devotees, local and from the nearby villages congregate Only Hindus participate in the festival *Pujari* is a Vaishnava of Kasyapasa *gotram* with hereditary rights. *Teertham* and *prasadam* are distributed to all

In this connection a fair is held for one day near the temple Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, clothes, agricultural implements and toys are sold in the fair

There is a choultry for the pilgrims

SOURCE *Sri Rangachary, Pujari, Lingannapet*

3 Mallareddipet—Situated at a distance of 16 miles from Kamareddy Railway Station

The total population of the village is 2,281 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (381)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Veera Hanuman is the only place of worship in the village.

Veera Hanuman Uthsavam is celebrated for one day on *Magha Bahula Amavasya* (January–February) A thousand Hindu devotees of the village, irrespective of caste or creed, participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

4. Ellareddipet—Situated at a distance of 30 miles from Kamareddy Railway Station on the

Central Railway. The village is called Kishandas Yellareddypet after the names of Jagirdar Kishandas and Patel Yellareddy

The total population of the village is 3,438 and it is made up of the following communities Caste Hindus–Vaisya, Kapu, etc , and Scheduled Castes (660)–Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Hanuman, Pochamma and Kesavaswamy are the places of worship in the village.

Sri Venugopalaswamy Rathothsavam is celebrated for 6 days from *Karthika Bahula Dasami* to *Amavasya* (October–November) Festival arrangements are made two months in advance *Kalyanam* and *rathothsavam* are the special functions. Cocoanuts are offered The festival is being celebrated for the past 30 years The Hindu devotees, local and from twenty neighbouring villages, irrespective of caste or creed congregate. *Pujari* is a Vaishnava enjoying the Inam lands

A fair is being held in connection with the festival for the past 15 years in the centre of the village This place belongs to municipality. The municipality collects taxes from the shopkeepers. Eatables, pictures, utensils, lanterns, clothes, agricultural implements, paddy, vegetables, ornaments, sheep, fowls, baskets and toys, etc , are sold

SOURCE: *Sri G Vittal, Assistant Teacher, Zilla Parishad Middle School, Ellareddipet*

5 **Jogapuram**—Situated at a distance of about 12 miles from Sirsilla town and about 50 miles from Kamareddy Railway Station. There are private buses from Vemulavada

The total population of the village is 1,126 and it is made up of the following communities Caste Hindus–Padmasale, Golla, Kuruva, Vaisya, Kammara, Kamsali, Kummari, Velama, and Scheduled Castes (138)–Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

It is said that there was a temple of Sri Rama by the side of which a banyan tree grew and it gradually occupied the whole place causing the temple to collapse as a result of which the images became buried underneath Even now there is the banyan tree Another temple was constructed but no images have been installed

Sri Rama Uthsavam is celebrated for one day on *Pushya Bahula Amavasya* (December–January) Cocoanuts are offered in the name of Sri Rama It is of ancient origin and confined to this and the nearby villages The Hindus, local and from the neighbouring villages, congregate

SOURCE *Sri G. Narasimhachary, Teacher, Jogapuram*

6. **Nallagonda**—Situated at a distance of 5 miles from motor route, 20 miles to the west of Karimnagar and 42 miles from Kamareddy Railway Station This village was constructed in the name of Narasimhaswamy

The total population of the village is 957 and it is made up of the following communities Caste Hindus–Reddy, Golla, Telaga, and Scheduled Castes (167)–Mala and Madiga The chief means of livelihood of the people comprise agriculture and agricultural labour

There is the only temple of Lakshmi Narasimhaswamy on a hillock with His image in an awe-inspiring form It is said that about 150 years ago, the temple was built by Ramachari, a *pujari*, at the behest of the Lord in a dream There is another temple at the foot of the hillock There is a *koneru* (pond) before the temple and there are *mantapams* and a *rathasala* (car shed).

Sri Lakshmi Narasimhaswamy Uthsavam is celebrated for 14 days from *Magha Suddha Vidiya* to *Purnima* (January–February). Actually, the festival commences from *Saptami* *Kalyanam* on *Dasami* and *rathothsavam* (car festival) on *Purnima* are held. Every day *sevas* are performed Vows are fulfilled by the devotees. Rice, cocoanuts, fruits, sugar, silver, brass and gold ornaments are offered The festival is being celebrated for the past 150 years and is of local importance The patrons are Vaishnavas About five thousand devotees, local and from the neighbouring villages congregate *Pujari* is a Vaishnava of Bharadhwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding for 7 days.

A fair is held for 3 days before the temple Eatables, utensils, lanterns, mirrors and combs, pictures, photos and toys of various kinds are

sold in the fair. Swings, lotteries, gambling, circus and dramas afford entertainment to the visitors

SOURCE *Sri K Raja Reddy, Nallagonda*

7. Vemulavada—Situated on 18°28′ N. and 78° 53′ E at a distance of a little more than 6 miles from Sirsilla, about 22 miles from Karimnagar on the Karimnagar–Kamareddy bus route and 41 miles from Kamareddy It is connected by good roads with convenient buses from Karimnagar, Kamareddy and also Hyderabad The town is an ancient one and has been in existence from the time of Western Chalukyas The nearest railway stations are Kamareddy on the metre gauge section of Hyderabad to Nizamabad and Kazipet on the broad gauge section

It was once known as Lembulavatika and it is gradually corrupted into Lemulavada, Vemulavada and Emulavada The rural folks call it Emudala The imperial Vemulavada Chalukyas ruled the Andhra Desa from here between 750 and 973 A D During the reigns of Vinayaditya Yuddhamalla and Arikesari II, this was a flourishing city with several shrines Art and literature had their hey day Its glory gradually dwindled away and the village is now only a sacred pilgrim centre It is aptly said

"దేవాలయం నాటి గ్రంథాలయం
Devalayam nati grandhalayam
గ్రంథాలయం నేటి దేవాలయం
Grandhalayam neti devalayam "

This means that in the past the temple was a seat of learning and a library Now in the present day a library is the place of worship. In the past the temple was more than a mere place of worship It was the centre of society from where all social, civic and cultural life flowed into the hearts of the people It represented the very acme of the civilisation of the age During the Chalukya rule the temples and mutts were not only religious but also educational centres An inscription states that Arikesari II appointed Mallikarjuna, Vyakthilingi, Vidyavasi and Vyagyani Bhattaraka as th heads of the temples of Rajeswara, Adityagruha, Baddikeswara and Nagareswara respectively The great Kannada poet Pampana who dedicated his work Vikramarjuna Vijayam to Arikesari II was the poet laureate in the court of Arikesari II Vedanthi Somadevasuri, a great Jain scholar, migrated to this place from North India between 955–965 A D and wrote Yesastilaka Champu in 966 A D It is further claimed that the author of Kavijanasrayam, Vemulavada Bheemakavi, a renowned Telugu poet of the 12th century A D was associated with this place

It is well known that that poet had acquired remarkable talent and enormous power in his utterances through the grace of Lord Bheemeswaraswamy It is locally believed that Bheemeswara was the deity at Vemulavada. However, there is another section of opinion which asserts that the poet was blessed by the Lord of Draksharama in East Godavari District

There are several stone inscriptions in the local ancient temples This place is also believed to have been connected with the tragic legend of Sarangadhara, the son of Rajaraja Narendra who got the limbs of his only son cut off believing the allegations of his second wife against the innocent son who refused to yield to his step-mother's sensual desire Though there is much controversy regarding the actual spot where Sarangadhara was assassinated, several people accept this as the most probable one There is a hillock at a distance of 2 miles by the side of Nampalle, where Lord Narasimhaswamy is worshipped Before the Lord's temple the local people show two small pits as the eyes of Rathnangi, the mother of Sarangadhara At the foot of the hillock there is a rock with the figure of a woman carved on it called Sarangadharunigundu Beside it there is another rock where Chithrangi, the step-mother of Sarangadhara, dashed her head against and died when Rajaraja Narendra detected her crime But, it is doubtful if these contentions are correct, as Rajaraja Narendra reigned at Rajahmundry To the right of Narasimhaswamy temple, there is Navanathaguha, a cave very convenient for doing penance

The total population of the town is 8,242 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (992), Scheduled Tribes (6), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

Vemulavada is famous as the seat of Western Chalukya temple known as the Rajeswaraswami temple. There is also another temple called the Vaddegeswaraswami temple which is also in a good state of preservation The Rajeswara temple is obviously so named, either because it was built by Rajaditya which was the *biruda* of Narasimha I, of the Chalukyas of Vemulavada, who was the

grandson of Vinayaditya Yuddhamalla I, or is named after him There is a big tank which is on the northern side of the Rajeswara temple called Dharmagundam This is fed by a big stream flowing by the side of the village

As regards the origin of the famous and ancient temple, we are on very sure grounds An inscription in the temple states that Rajaditya, who was a vassal of the Western Chalukya King Thribhuvanamalla, had done the Pratisthapana of this God and constructed this temple in the 9th year of Chalukya Vikrama Era In another inscription which is available it is stated that King Arikesari, the Lion of the Chalukyas of Vemulavada, had a titulary name of Rajaditya These feudatory kings lived round about the 9th and 10th centuries A D and hence the temple is nearly 1,000 years old

Besides many other Sivalingas in the place there are also a few Buddhist and Jain images found in the premises of the temple But all these images seem to be later additions Similarly, there is one Seshasayi temple just behind the Rajeswara temple in the same compound In addition to these there are two other temples called the Bhimeswara temple and the Kedareswara temple, in the same village. These two temples are of great importance and antiquity, and have been famous even before the present Rajeswara temple was constructed It is mentioned in the book Rajeswara Mahathmyam that Bheemeswara Himself took the form of Rajeswara since the time when a King by name Narendra constructed the latter temple

The precise chronological sequence of the chieftains called the Chalukyas of Vemulavada cannot be formulated at the present stage of our knowledge The present theory is based upon the Vemulavada temple inscription and the material availabe in Pampa's Vikramarjuna Vijayam According to this, the dynasty starts with Vinayaditya I who was followed by Arikesari I and by Narasimha Varma Rajaditya The relationship between the kings is also not clearly known Hence we can only arrive at a general conclusion that this temple must have been built by Narasimha Varma Rajaditya I, who was the third king in the above line, as the Rajeswara temple is obviously so named either because it was built by Rajaditya (a *biruda* of Narasimha I) or named after him

There is a Sthalapurana for the temple, which is known as Vemulavada Rajeswara Mahatmyam According to this, puranic background of this God has to be traced from the Bhavishyottara Purana The legend connected with the temple is as follows —

Once there was a great king by name Narendra, who was the grandson of Arjuna, the great Pandava hero One day, he went out hunting into the forest, and by mistake shot dead a rishi, while the latter went to a pond to fetch water The King repented much for the unwitting crime that he had committed But the Brahmahatya dosha still stuck to him and to get rid of it, he wandered over many holy places but in vain At last, he came to Vemulavada and drank accidentally three handfuls of water from the tank Dharmagundam He was at once relieved of the great sin of Brahmahatya dosha The God in the same night appeared before him and told him that a shrine of Lord Siva by name Rajeswara was at the bottom of that Dharmagundam and that the king should bring it up and consecrate it on the banks of the tank for purpose of worship The king accordingly searched for the Linga in the Dharmagundam, got it, and consecrated the God on the banks of the same tank Since that time, the God is known as Rajeswaraswami

It is also said in this connection that Indra, who was also suffering from the sin of Brahmahatya dosha due to his killing the demon Vritrasura was also relieved of his great sin only after bathing in Dharmagundam according to the instructions of Brihaspathi

There is another legend about the greatness of the Dharmagundam Once Dakshaprajapati was performing a great sacrifice called Yagnajita with a view to excel all other Gods Other Gods naturally got perturbed at this important Yagna by Dakshaprajapati and in order to deprive him of the full benefits of it, Sun God abruptly came to the sacrifice and tried to snatch away the havis But as soon as he touched the havis his hands were cut off and he became handless Thereupon he sought the advice of the other Gods for remedy Other Gods advised him to go to Dharmagundam and perform penance for hundred years The Sun God did accordingly and got back his golden hands The Dharmagundam is said to have been in existence prior to the building of the Rajeswara temple The following sloka reveals the greatness of the temple

"శ్రీశైలే దర్శనాన్ముక్తిః కాశ్యంతుమరణాద్
Srisaile darsananmukthihi Kasyanthumaranad
ధ్రువమ్
dhruvam
అన్యత్ర తపసా క్షేత్రే ధర్మకుండస్య
Anyathra thapasa kshethre Dharmakundasya
నామతః
namathaha"

(One gets liberation by the darshan of Srisailam, and by giving up one's body at Kasi At other places one gets liberation only by penance but the mere name of Dharmakunda will confer liberation) 1

In the past annoyed by the demon Mahishasura, the gods sought the help of Vishnu, who prayed to Lord Rajeswara Then the Trinity with their *thejassu* (divinity) created Goddess Mahishasura Mardhani, who killed the *rakshasa* and saved the world The temple of Mahishasura Mardhani here reminds visitors of that legend

Sati Devi or Dakshayini the eldest daughter of Daksha had married Lord Siva against her father's will Daksha with a view to insulting Lord Siva, started *yagna* and invited all his daughters and sons-in-law except the eldest ones But Sati Devi went to see the *yagna* though dissuaded by Siva. She was ill-treated by her father and unable to bear the insult she immolated herself in the sacred fire Knowing this, Lord Siva became furious and sent Veerabhadra to destroy the *yagna* which Veerabhadra did and killed Daksha There is Veerabhadra image and this place is also called Dakshavatika

1 *Temples and Legends of Andhra Pradesh* by N. Ramesan, pp 170-173

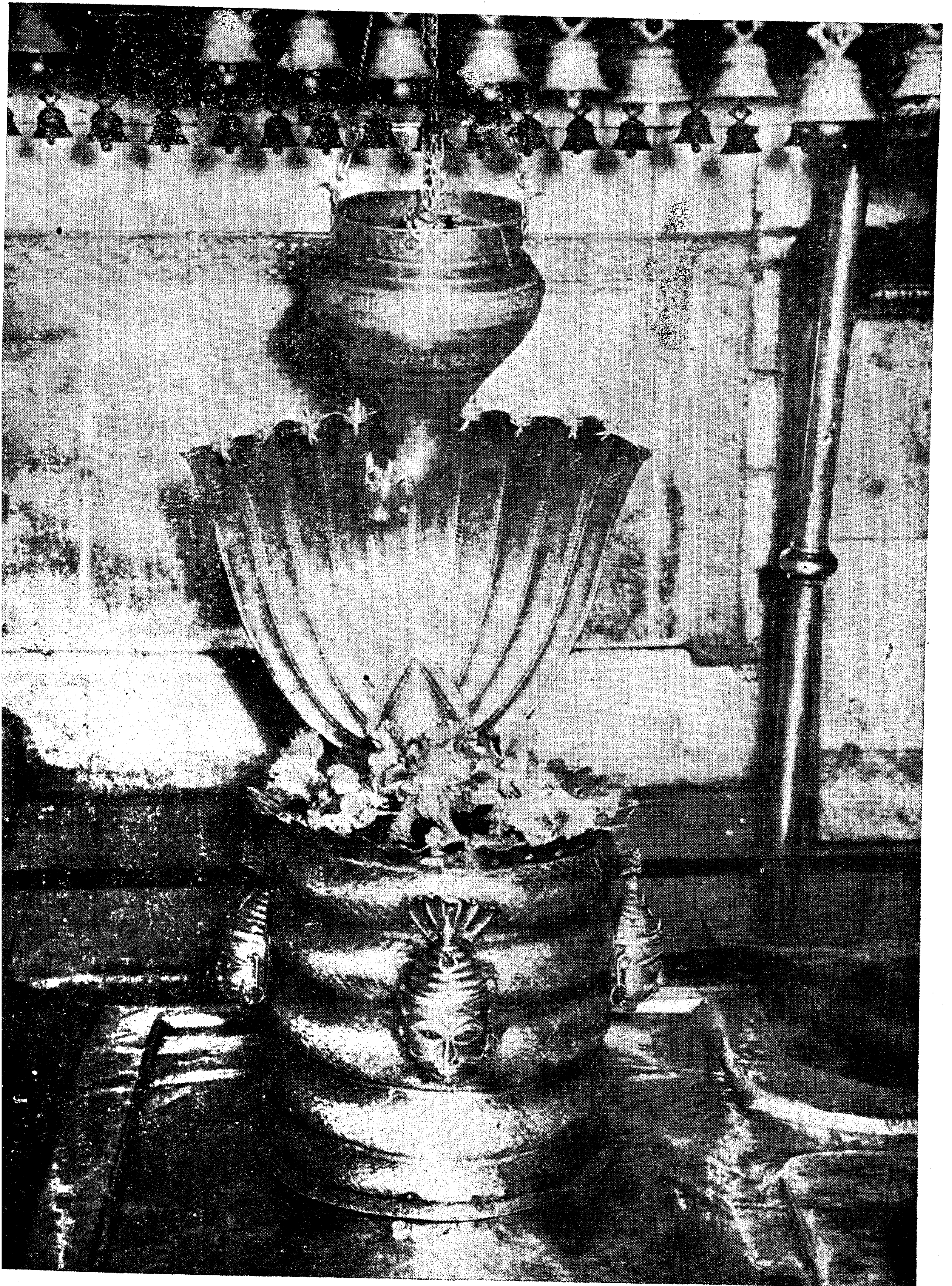


Plate II : Sri Rajarajeswaraswamy

—Courtesy : Commissioner, H.R. & C.E. (Admn.) Dept., A. P., Hyderabad.

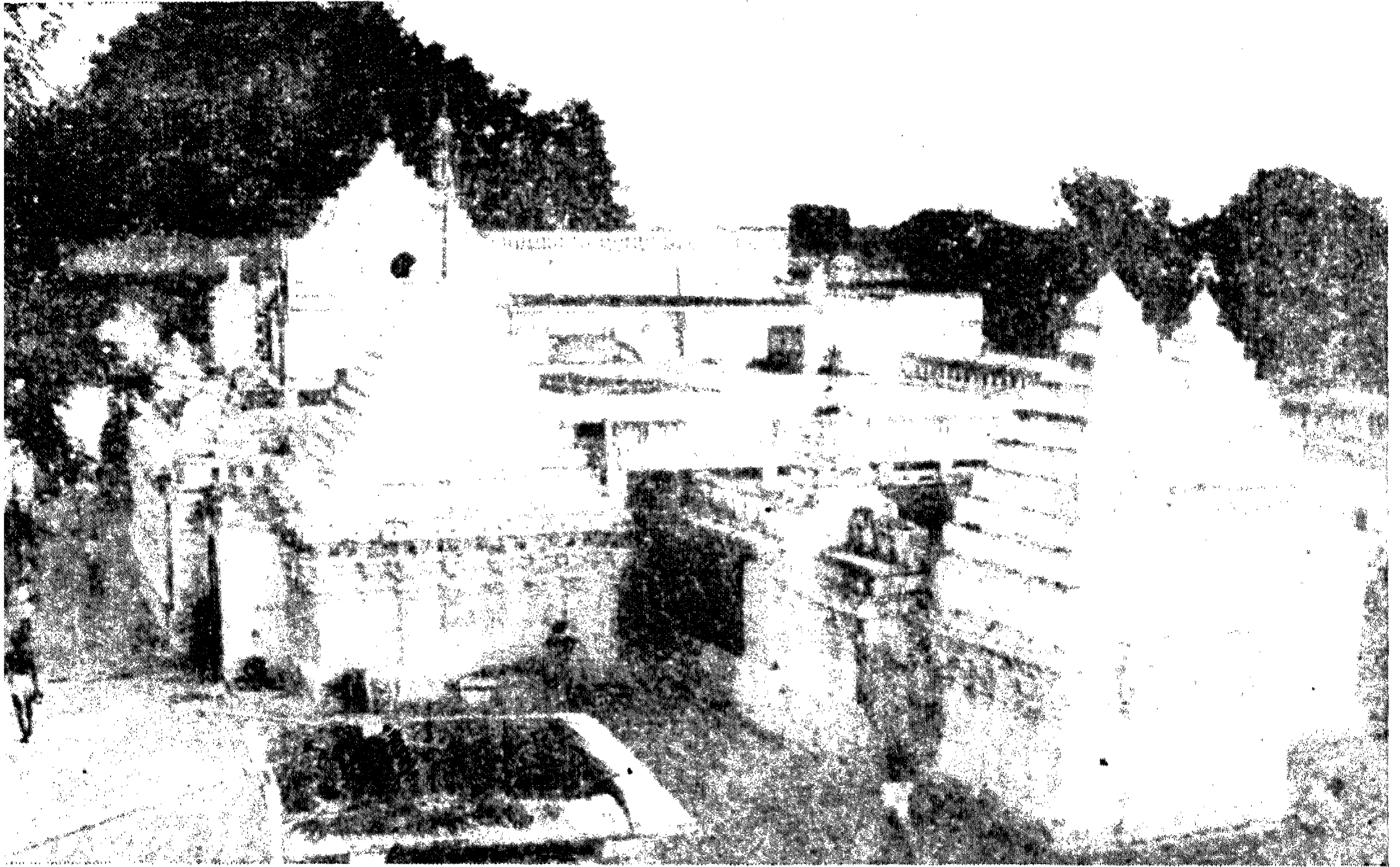


Plate III : Rajarajeswaraswamy and other temples



Plate IV : *Prakara mantapa* with several Sivalingams

—Courtesy : Commissioner, H.R. & C.E. (Admn.) Dept., A. P., Hyderabad.

It is said that Narada during his sojourns on the earth saw the untold sufferings of mankind due to their sins, and taking into mind to uplift these people, approached Mahadeva in Kailas and expressed his desire On the request of Narada, God Siva came down to Kasi and not satisfied at that place manifested himself at this abode of peace and tranquility in the form of Sri Rajarajeswara According to *puranas* since God Siva chose this place as his abode, it has become a sacred place

After God Siva incarnated himself, Parvati also settled here in the form of Sri Rajarajeswari Devi God Vishnu also established Himself here, along with His consort Laxmi, in the form of Sri Anantha Padmanabhaswamy Several other Gods also made this place their abode and made this temple most sacred The sacred Ganga also manifested herself here in the form of Dharmagundam

It is said that Lord Rajarajeswara was also worshipped by Rama in Thretayuga while he was in exile in the Dandakaranya In the Dwaparayuga the Pandavas *viz*, Dharmaraja, Bhima, Arjuna, Nakula and Sahadeva worshipped Rajeswara, Bheemeswara, Balarajeswara, Someswara and Umamaheswara and received a divine conch, Mahati, a truncheon (divine bow), Sughosha (a sacred conch) and Manipushpaka, a holy *sankhu* from the Lords named above

Before the eastern entrance to the temple there is a round black stone called Vallubanda, where the devotees test whether their desires would be fulfilled or not Regarding the origin of this stone, it is said that one Rajabhose, an orthodox Muslim came sitting on a tiger to the temple, cut the nose of Goddess Rajeswari and the horns of Nandi and tried to pluck the Sivalingam But due to the wrath of Lord Eswara, he vomited blood and died on the spot Then as ordained by the Lord in the dream of a devotee the dead tiger and Rajabhose were buried at the Lord's feet and a black round stone was installed on it At a short distance from it and within the temple premises there is an image of Durga In front of the eastern entrance of the main shrine there are *deepa sthambham*, a Lingam, besides another Sivalingam with Jain figures carved on it, a *mantapam* where devotees sacrifice their hair, *ganda deepa sthambham*, inscriptions of Rajaditya and Arikesari II and two pillars on either side of Vallubanda, where the calves and bulls offered by the devotees are tied Near the southern entrance there is an artistic image of Murali Krishna on a pedestal There are *kalyanamantapams* in which the Lord's marriage and literary conferences are held, *satrasala* and *dharmasala*

Within the temple compound there are twenty-two Sivalingams, with Jain figures carved on a portico over some of them, Bala Rajeswaralayam, Vithaleswaralayam, two porticos to the north-west with Lingamurthi and the images of Nandikeswara, Devi, Anjaneya and Nagas There are eight *panchayatanams* (images of trinity), in a *mantapam* In the south there is the Someswaralayam with a stone Sivalingam It is a convenient place for meditation It is said that the Lingam in the shrine was installed by a local Brahmin in ancient times There are also Uma Maheswaralayam with Goddess Uma, Nandi, Ganapati, Hanuman and Nagaraja and Bala Tripurasundari Devi temple by the side of Nagireddy Mantapam (near the well of fresh water and to the west of the main shrine) with a beautifully carved image of Goddess Durga

A story is told about the installation of Bala Rajeswara Lingam, which is worshipped by the devotees first before entering the main temple As ordained by Lord Siva in his dream, Rajaraja Narendra searched in the Dharmakundam (Dharmagundam) and took out the Sivalingam and was about to install it at an appointed time But exactly at that time, a Siddha (semi-divine person) by name Navanatha appeared on the spot and installed the Sivalingam himself, thus depriving Rajaraja Narendra of the opportunity of installing the idol of Rajarajeswaraswamy When the King was worried over this, Lord Siva appeared again in his dream and commanded him to install another Sivalingam, which would receive puja from the devotees with the name Bala Rajeswara before they worship Rajarajeswara Accordingly Bala Rajeswara was installed and even to this day, puja is first offered to this deity by the devotees to have the full benefit of *darshan* of this *kshetra* Bala Rajeswaralingam is said to have been worshipped by Arjuna

A similar legend is narrated about the Nagireddy Mantapam Nagireddy, a pious devotee of Lord Siva, gave some mangoes to the Brahmins and asked them to perform *abhishekam* to Rajarajeswara with that mango fruit juice When he was informed in a dream by the Lord

that two of the fruits given to His *abhishekam* were not properly utilised by the Brahmins, he got enraged and punished them severely Nagireddy again performed *abhishekam* with mango juice, with which the Lord was pleased Out of repentence for having punished the Brahmins, he constructed the *mantapam*, a *koneru* and planted a mango grove and gave it to Brahmins in charity, so that they might use the mango juice for continuing *abhishekam* of the Lord with it

There is a peculiarity in the idol of Ammavaru in the main temple of Rajarajeswara The idol resembles a Koya woman The legend connected with the peculiarity is this A boy heard his playmates talking with joy that their sisters and brothers-in-law would be brought home for Deepavali When the innocent boy expressed that he too would enjoy the company of a sister and brother-in-law during the festival he was laughed at as he had no sister He went home weeping, revealed to his widowed mother, his determination to bring home for the festival the sister and the brother-in-law She could not convince the boy and she was compelled to utter a lie, that they were in the centre of a thick forest which was impossible to enter But the boy entered the forest all alone crying day and night for the sister and the brother-in-law Lord Siva and Parvathi took pity on the boy and followed him home in the guise of a Koya couple and satisfied him In memory of this incident, Ammavaru manifested here in the form of a Koya woman

The main temple of Sri Rajarajeswara is divided into three portions The first portion on the entrance from the eastern gate is used for worship A pair of beautiful Nandis are situated a little farther The idol of Ganapathi with his consort is to the left of the deity Rajarajeswara This idol is very beautiful and a feast to the eyes A little farther to this, there is open place Touching this open place is a room where the procession idol of Rajeswara is housed A little farther off is the Rajarajeswara Lingam

The shrine of Sri Rajarajeswari Devi is to the right side of the main temple In this the idols of Ganapathi and Rajarajeswara are found There is another temple that of Sri Anantha Padmanabhaswamy This temple has three portions, in the inner most of which are found the idols of Anantha Padmanabhaswamy and Lakshmi Devi At the entrance to this, there is an icon of Nataraja

The shrine of Kodanda Rama is adjacent to that of Anantha Padmanabhaswamy On the entrance to this temple, there is the idol of Gajalakshmi The images of Sri Rama, Lakshmana, Bharata, Satrughna and Sita are very beautiful Facing this shrine, there is the beautiful 3 feet high black stone image of Anjaneya in standing posture with *namaskaramudra* (folded hands)

The temple of Sri Kasi Visweswara is to the left side of the way to Anantha Padmanabhaswamy temple from Rajarajeswara temple The Sivalingam here is in shining rose colour resembling Jyothirlingа of Kasi Visweswara On account of the existence of this Lingam this place is known as Dakshina Kasi There are also the images of Annapurna and a female figure perhaps that of Goddess Ganga The water sprinkled on this figure falls from its hands directly on the Sivalingam To the south of this, there is an image of Kalabhairava Behind the main shrine there are a Sivalingam, images of Chandikeswari and Sringi, where women after taking bath prostrate with the wet clothes on for being blessed with children By the side of this in a room there are the images of Sadasiva with five faces along with his consort on the left side worshipped by the Viswabrahmins as Viswabrahma, two Devi images, Anjaneya, Ganapathi and Nagini

Of the other temples of the place the temple of Bheemeswara is very ancient In fact, it was constructed by Baddhigudu (850–895 A D) son of Uddhamallu II Till the construction of the temple of Rajarajeswara, the centre of worship was this temple It is said that during Thretayugam Lord Rama worshipped Bheemeswara during his exile, as also the Pandavas during Dwaparayugam There are artistic panels representing Dasavatharas and stories from Panchathanthra, etc There is a fine image of Nataraja to the north of this temple There is a shrine of Veeranjaneya within the compound of this temple There is a big Aswatha tree with an idol of Anjaneya, who is reputed to give relief to those possessed and troubled by evil spirits The temple consists of three parts In the front portion there is an elevated platform which is cool during summer and warm during winter This is a comfortable spot for study and teaching In the central portion there are the idols of Ganapathi and Nandi In the sanctum sanctorum there is a brilliant Sivalingam of huge size in black stone It is said that this Lord blessed Bheemakavi There is a very old banyan tree within

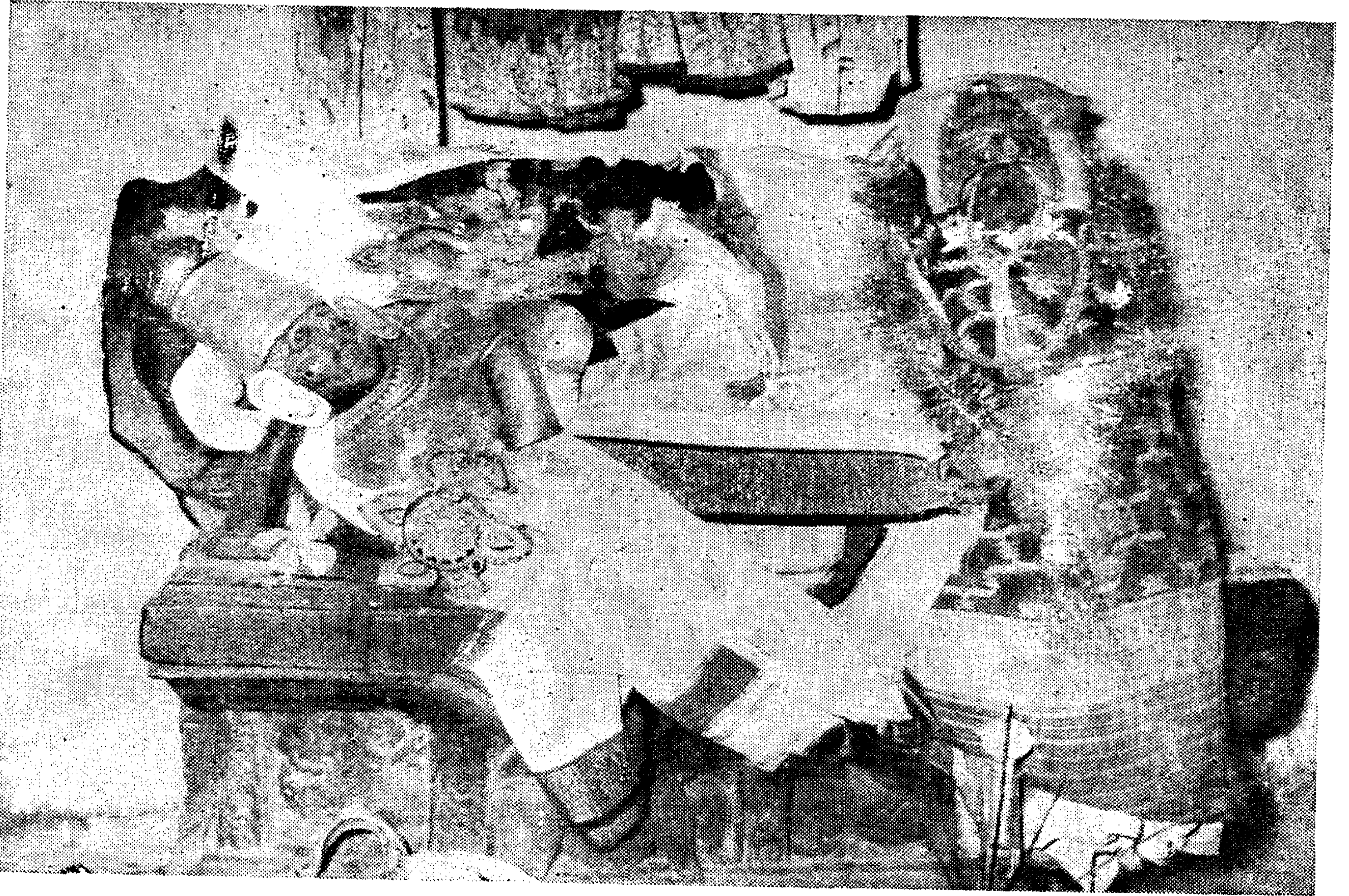


Plate V : Ananta Padmanabhaswamy

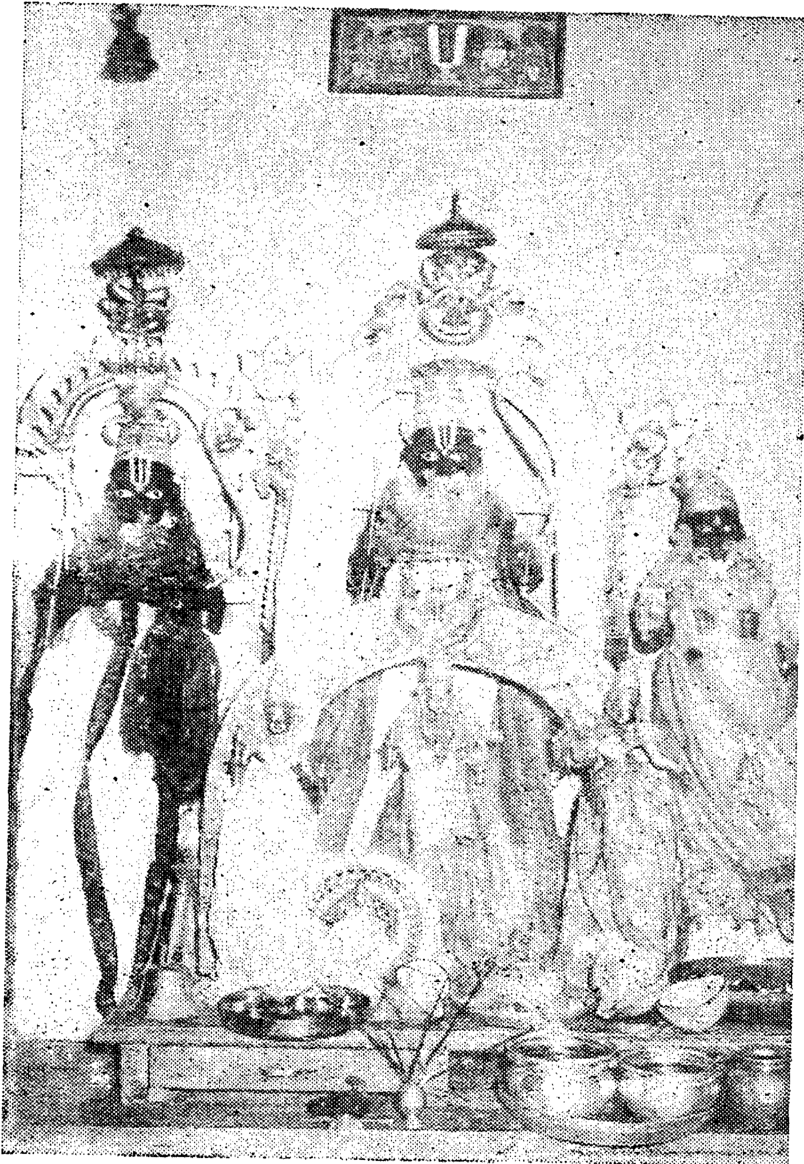


Plate VI : Kodanda Ramaswamy

—Courtesy : Commissioner, H.R. & C.E. (Admn.) Dept., A. P., Hyderabad.

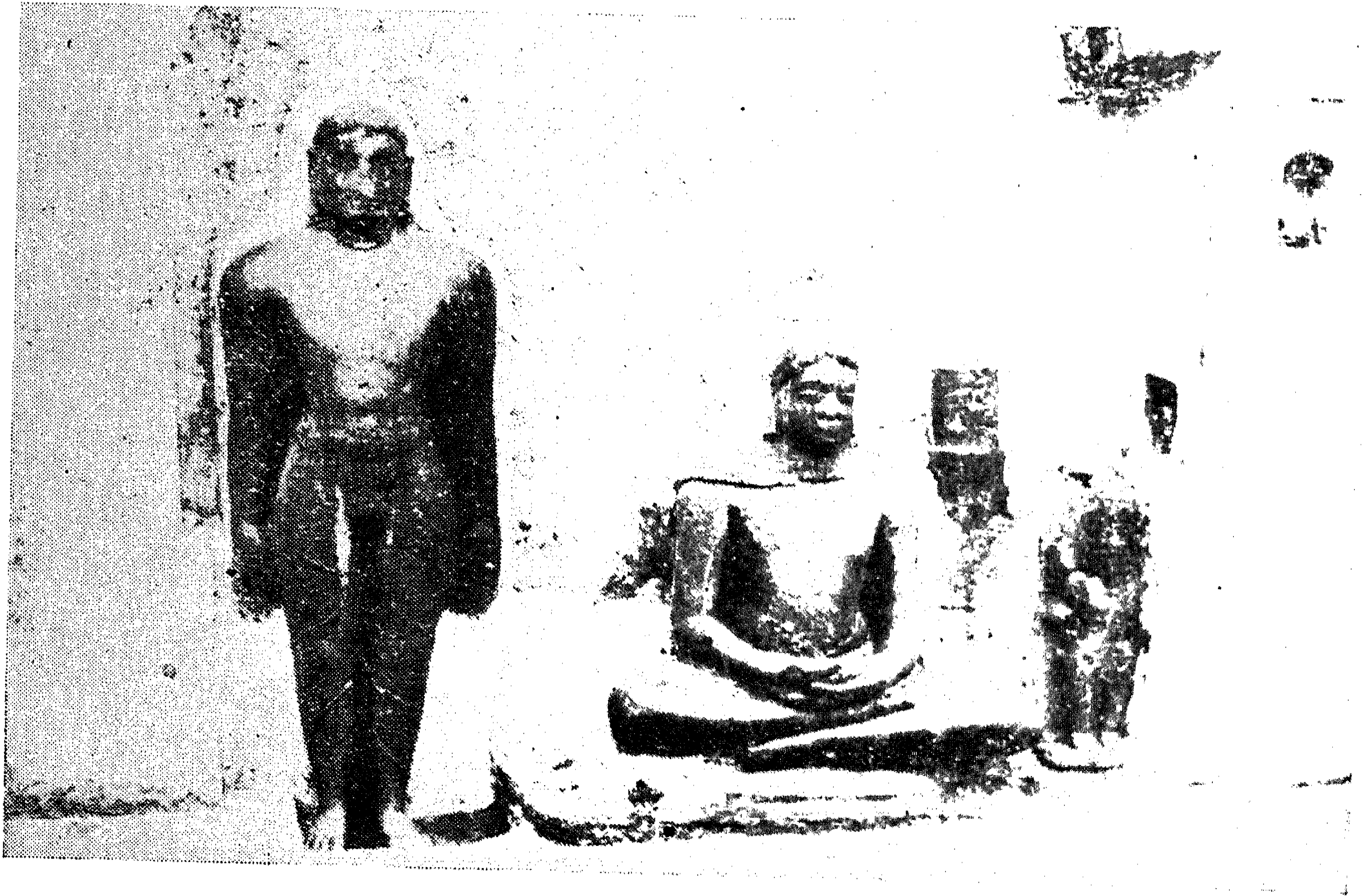


Plate VII: Jain idols

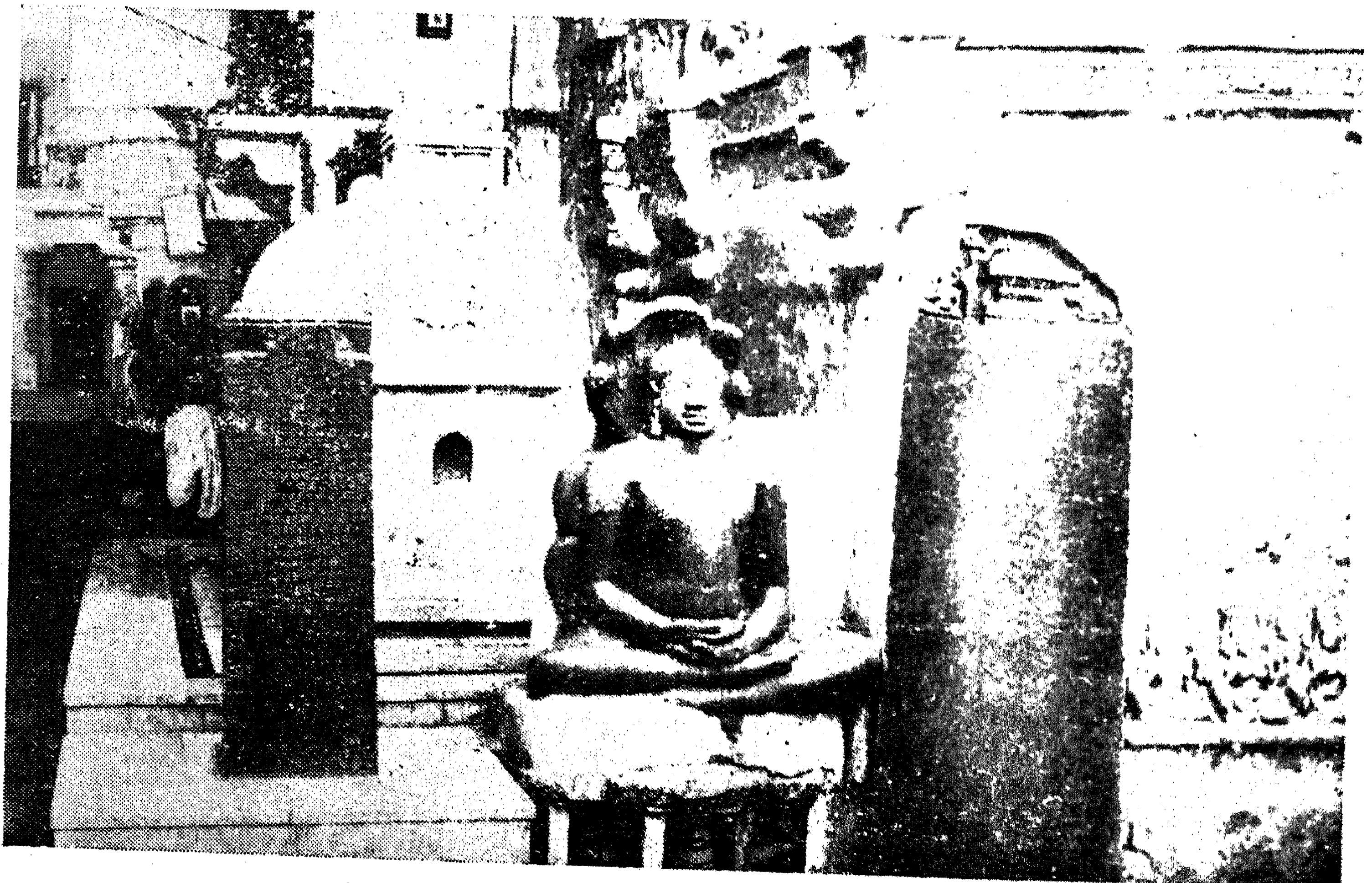


Plate VIII: An inscription and a Buddha image

—Courtesy : Commissioner, H.R. & C.E. (Admn.) Dept , A. P., Hyderabad.

the compound and Vatasavithri Vratham is performed here by devotees annually

The temple of Nagareswara is one of the ancient monuments mentioned in the inscription by Arikesari II This is believed to be the creation of Vemulavada Chalukyas The Sivalingam appears to be an ancient one Ganapathi and Devi idols occupy the central hall The spacious sanctum and halls indicate that this must have been once a centre of *bhajans*, *veda parayanams*, etc. Vaisyas are patronising the temple from the beginning Venugopalaswamy temple, with the images of the Lord and Lakshmidevi, is another old temple Yet another temple is of Kedareswara mentioned in the inscription of Arikesari II Besides the Sivalingam, the architecture on the walls is full of beauty and variety The creepers, the dancers, Ganapathi, figures representing *Ksheerasagra mathanam* (churning of milk ocean by *devas* and *danavas* for nectar), the Panchathantra story depicting the race between the hare and the tortoise, Dasavatharas, *puranic* stories and a female figure with *veena* representing Saraswathi, the Goddess of learning, and several other varieties are covered by the sculptor on the walls here.

Baddhi Pochamma also known as Sithala Devi and Sumukhi is worshipped in a temple constructed by King Baddhigabhupala The original idol installed issaid to be that of Suryanarayanamurthi, but the idol now appearing is that of Pochamma Perhaps, this was transplanted during the 10th or 11th century, when the Saktheya philosophy was at its height One peculiarity of this temple is that the deity is facing west, as against the usual feature of facing the east A story is narrated locally in this connection The Muslim invader Rajabhose, a mention of whom has been made earlier, had first tried to demolish the image of Baddhi Pochamma in the village But the deity, with a view to keep off that bigot, rotated her image so that he may not reach its face at all After getting disgusted with that idol having been rendered unable to touch it much less cause damage to it, Rajabhose left the place and directed his efforts to the temple of Rajarajeswaraswamy In the course of that rotation the idol stopped facing west side and therefore it happens to be like that now

The idol is not ferocious as is usual with village female deities, but is beautiful and charming in the form of a middle aged female attracting veneration. She is reputed to fulfil the desires of devotees and those who fail to fulfil their vows have to pay heavy penalties. She is particularly worshipped when epidemics break out in the village. There are two pillars in the temple known as *doopasthambham* and *upasthambham* There is a *balivedika* (a small elevation where animal sacrifice takes place) here.

The temples of Mahalakshmi and Kanakadurga on the eastern side of the village are centres of worship both by men and women on Fridays.

"వేములవాడ పోతే, యమలోకం పోరు
Emulawada pothe, Yamalokam poru"

is the popular saying in the Andhra country side expressing the confidence that those who visit Vemulavada need not fear of the entry into Yamaloka (hell).

Vemulavada with Siva and Madhava' as Rajarajeswaraswamy and Anantha Padmanabhaswamy respectively is a renowned *Hariharakshetram* where all rituals and processions are observed on equal scale and devotion in both the temples The ignorant conception of the difference between the two Lords is nullified here The idol of Nataraja is at the entrance to the temple of Anantha Padmanabhaswamy and the figure of Lakshmi adorns the upper part of the entrance to the sanctum of Rajarajeswaraswamy temple. An idol of Lakshmi has a prominent place in a Vinayaka temple and Veerabhadra is worshipped along with Anantha Padmanabhaswamy under the same roof. It is an extraoidinary feature that both Saivite and Vaishnavite shrines are together in a single compound, namely– Rajarajeswara, Bala Rajeswara and Kasi Visweswara temples, and Anantha Padmanabha and Kodanda Rama temples of the two cults respectively. Moreover, there are Jain and Buddha idols within the same compound. More than anything else, the peculiar phenomenon is the situation of a Mohammadan shrine beside the entrance tower, where people of that faith worship regularly Saiva festivals and Vaishnava festivals are commonly observed here with equal devotion and interest

Thousands of pilgrims from all parts of the State flock here to have *darshan* of Lord Rajarajeswaraswamy in the months of *Magha* and *Phalguna* (January–March), the stream of visitors is endless and reaches thousands. At the time of Maha Sivaratri the crowd becomes very big The *Kalyanothsavam* of the Lord here is celebrated

on the *Purnima* day of the *Phalguna* month (February–March) every year There are days when thousands of devotees come and offer their homage and sacrifice to the Lord. In addition to the usual homages which devotees pay to the Lord in other temples, there is a peculiar ritual in this temple called the *sahasra suvarna abhisheka* by which the Lord is worshipped with 1,000 golden pieces Thousands of bulls are offered as votive offerings by devotees. The following *dhyanam* is adopted here

Before Rajarajeswaraswamy

"సారూప్యం తవ పూజనే
Saroopyam thava pujane
శివమహాదేవేతి సంకీర్తనే
Sivamahadevethi sankeerthane
సామీప్యం శివభక్తి ధుర్యజనతా
Sameepyam Sivabhakti dhuryajanatha
సాంగత్య సంభాషణే
Sangathya sambhashane
సాలోక్యంచ చరాచరాత్మక
Salokyamcha characharathmaka
తనుధ్యానే భవానీపతే
Thanudhyane Bhavanipathe
సాయుజ్యం మమ సిద్ధ మత్ర భవతి
Sayujyam mama siddha mathra Bhavathi
స్వామి న్కృతార్థో స్మ్యహమ్
Swami nkritharitho smyaham"

Before Lord Vishnu

"శాంతాకారం భుజగశయనం
Santhakaram bhujagasayanam
పద్మనాభం సురేశం
Padmanabham suresam
విశ్వాకారం గగనసదృశం
Viswakaram gaganasadhrusam
మేఘవర్ణం శుభాంగం
Meghavarnam subhangam
లక్ష్మీకాంతం కమలనయనం
Lakshmikantham kamalanayanam
యోగిహృద్ధ్యానగమ్యం
Yogihridhyanagamyam
వందే విష్ణుం భవభయహారం
Vande Vishnum bhavabhayaharam
సర్వ లోకైకనాధం
Sarva lokeikanadham"

Besides the above important festivals there are several festivals celebrated practically every month They are given hereunder

Telugu New Year's Day on *Chaitra Suddha Padyami* (March–April) Oil bath to Siva and Kesava, offering of *nimbakusumam* (neem flower petals mixed with other ingredients such as sugar, dried grapes, almond, etc), worship of the New Year's *panchangam* and *panchanga sravanam*

Sri Rama Navarathrulu from *Chaitra Suddha Padyami* to *Navami* (March–April) *Ramayana parayanam*, *Harikathas*, special items of worship and the procession of Hari and Hara in the night are the daily functions On the last day Sita Rama *Kalyanam* is performed

Hanuman Jayanthi on *Chaitra Suddha Purnima* (March–April) In Bheemeswara temple the birth day of Hanuman is celebrated near the image of Veeranjaneya

Sri Jagadguru Sankaracharya Jayanthi from *Vaisakha Suddha Panchami* to *Navami* (April–May) The birth day celebrations of Sankaracharya with lectures on his life, works and philosophy

Prathama Ekadasi on *Ashada Suddha Ekadasi* (June–July) Special *puja* in Vittaleswara temple and *santharpana* (free feed) throughout the day and night

Janmashtami on *Sravana Bahula Ashtami* (July–August) The birth day celebration of Lord Krishna Several incidents of the boyhood of Krishna are enacted on this day On this Vaishnava festival there is special *puja* to Lord Bheemeswara

Ganesa Navarathrulu from *Bhadrapada Suddha Chavithi* to *Dwadasi* (August–September). Special items of worship to Vighneswara

Devinavarathrulu from *Asvayuja Suddha Padyami* to *Dasami* (September–October) *Sapthashathi parayanam*, recitation of Devibhagavatham, processions in the evening are the daily functions On *Dasami* day the deities are taken in procession to a *sami* tree, half a mile from the village for *sami* puja

Deepavali on *Asviyuja Bahula Amavasya* (September–October) Special *harathi* in the morning Dhana Lakshmi puja, the festival of lamps and procession in the night are the main functions

Karthikam (October–November) During the entire month the premises of the sanctum and the compound are illuminated with numerous oil *deepams*

Thulasipuja on *Karthika Suddha Dwadasi* (October–November): The marriage of Thulasi with Lord Vishnu is celebrated

Vaikunta Chathurdasi on *Karthika Suddha Chathurdasi* (October–November) Lord Vishnu worshipped the feet of Lord Siva with thousand lotus flowers in order to obtain the weapon Sudaisanachakra When the flowers fell short by one, He substituted one of his eyes and the day's celebration is the memory of that incident *Abhishekam* and *sahasra kamalarchana* (worship with thousand lotus flowers) to Rajarajeswaraswamy in the morning, *thirumanjanam* to Anantha Padmanabhaswamy in the night with *Thulasi*, *sahasranamarchana*, and *pradoshapuja* in Kedareswara temple are the main functions

Karthika Purnima (October–November) Bath in the sacred Dharmakundam and a special worship in the night are the functions.

Vaikunta Ekadasi on *Margasira Suddha Ekadasi* (November–December) *Vaikuntadwai adarshanam* and *Githajayanthi uthsavam* as this was the day on which Lord Krishna preached *Gita* to Arjuna.

Daththa Jayanti on *Margasira Suddha Purnima* (November–December) Birth day celebration of Daththatreya.

Kalabhairavashtami on *Margasira Bahula Ashtami* (November–December) Worship of Kalabhairava

Dhanurmasam from *Margasira Bahula Ekadasi* to *Pushya Bahula Ekadasi* (December–January)· *Adhyayanothsavam* in Venugopalaswamy temple and other temples

Thyagaraja Uthsavam on *Pushya Bahula Panchami* to *Navami* (December–January) Great musicians from different parts of the country assemble, exhibit their talents and receive prizes from the temple authorities

Mahasivaratri from *Magha Bahula Triodasi* to *Amavasya* (January–February) The greatest festival celebrated here

Holi on *Phalguna Suddha Purnima* (February–March) *Hariharadolothsavam* is the function

Siva Kalyanam on *Phalguna Suddha Purnima* (February–March) This is an important festival with the procession of Hari and Hara on different *vahanams* The function is celebrated on a large scale observing every practice prescribed by *sastras*, engaging number of Brahmins in addition to the 120, who are in the service of the several temples of the place This is an ideal Hindu marriage, though protracted on account of numerous formalities such as *chathurvedadhyayanam*, *shatsasthra pathanam*, celebrated pompously with music and dance of various types

The unity and co-operation between Saivites and Vaishnavites in keeping up the traditions of Hindu rituals has resulted in the functions and rituals being exemplary for other centres of worship A procession is described in detail below The procession of either Siva or Anantha Padmanabha or both at times takes place on one or the other of the several *vahanams* (vehicles) such as horse, swan, Nandi, Garuda, elephant, *ponnamanu*, etc The procession is led by drums and music of pipes, etc Behind them flags and festoons follow Next the armed temple hereditary men walk, with unarmed servants of the temple in a disciplined array The group of Brahmins reciting Vedas proclaims that Hari and Hara are not separate and this gives a sacred tinge to the procession *Bhajan* groups behind sing the glory of the Lords to the accompaniment of instruments Rows of dancing girls walk with the chowries on either side just in front of the Lord The entire length of the procession is profusely illuminated by torches Vemulavada looks on such occasions as Kailasa and Vaikunta combined in one place

The temples and the festivals are very ancient and of all-India fame, though not very widely known For the Andhras they have a special significance and attraction Vemulavada, once the centre of a province, is now reduced to a petty village, several ancient Brahmin families clinging to the village in spite of pests and famines During the rule of Nasar-ud-Dowla of the Nizam's dynasty, a group of Brahmins of the place approached the Nizam's Prime Minister, convinced him that they deserve encouragement and support in their aspiration to maintain the ancient Hindu traditions and got for themselves in Fasli 1225 (1816 A D) the Zahagir of Vemulavada with full rights In Fasli 1326 (1917 A D) Govinda Naik, the talukdar divided the Zahagir, which was being enjoyed by a limited number of Brahmin families, into 128 parts and allocated them to various temples and temple services The residents of the Agraharam had to select a committee of five for the management of the temples and the committee functioned till the abolition of Zamindaris, when the management was entrusted to a committee appointed by the Government under the Hyderabad Endowments Act. The

rights for collections at the temples were auctioned for some time and at present the temple establishment attends to the collection of taxes, etc At present the annual income is about 5 to 6 lakhs of rupees, which is largely collected during the months of *Magha*, *Phalguna*, *Chaitram*, *Vaisakham*, and till *Jaista Purnima* (till the onset of monsoon). Mondays and Fridays are considered more important for pilgrims visiting the Rajarajeswara temple Hindus from all parts of India visit the *kshetram* every day in scores and hundreds, in thousands during ordinary festivals and the gathering is nearly a lakh during *Kalyanam* celebrations Because of the elaborate observance of rituals at the several temples during various festivals, there are as many as 120 Brahmin *pujaris* and five non-Brahmins, all endowed with hereditary rights.

It is understood from the temple authorities that the total income of the main shrine during the year 1965-'66 was Rs 6,70,760 An interesting feature regarding the temple is that there is no landed property for it. The entire income accrues from votive offerings of the devotees. And the devotees that throng here mostly belong to the lower middle classes of the society One peculiar practice is కోడెలు అర్పించుట *i e*, the devotees offer young bullocks or calves in the name of the deity and tie them to the *dhwajastambham* of the temple They are afterwards sold in auction and the amount is appropriated to the temple Such income amounts to Rs. 25,000 annually.

The other temples which are maintained out of the income of Rajarajeswaraswamy temple are said to be the following (i) Bheemeswara; (ii) Nagareswara, (iii) Baddhi Pochamma; (iv) Hanuman, (v) Uppagadda Hanuman (vi) Venugopalaswamy, (vii) Kedareswaraswamy, and (viii) Mahalakshmi The same committee of that temple manages the affairs of these temples also In addition, a dispensary (where about 150 patients are treated daily), a Sanskrit High School and a library are maintained from the temple funds. Some scholarships are also awarded to deserving poor students for learning *vedas*, etc.

The fair here continues for weeks and at times for months around the temple as pilgrims attend some festival or other From Maha Sivaratri till the conclusion of Sri Rama Navami festival, there is enough of demand for continuing the hundred and odd shops, selling food-stuffs, utensils, pots, glassware, books, photos and pictures, fancy goods, blankets, etc Cinemas, magic shows, whirling-wheels, music parties, cycle races, etc., entertain the visitors

The temple choultries accomodate about 2,000 pilgrims and special pandals are put up during the Kalyanothsavam The Tirumalai-Tirupati Devasthanams have proposals to construct a choultry of 20 rooms and a marriage hall at an estimated cost of Rs. 3 lakhs Some are fed free both by the temple and the public during the festivals

A bridge over the stream called Mulavagu has been under construction in April 1966 and when it is completed, Vemulavada will have a pucca road connection to Karimnagar–Sirsilla highway.

SOURCE· 1 *Sri K Mallaiah, Headmaster, High School, Vemulavada*
2 *Article by Sri Choppakatla Chandramouli published in* Andhra Prabha *Weekly dated 3-10-1962*
3. *Article on Rajarajeswara Shrine at Vemulavada by Sri P Srinivasarao in* The Hindu, *dated 24-1-1965*
4. Sri Rajarajeswaracharitham *in Telugu by Sri D Hanumantha Rao*
5 Places of Interest in Andhra Pradesh *published by Information and Public Relations Department, Hyderabad*
6. Temples and Legends of Andhra Pradesh *by Sri N Ramesan*

8. **Nampalle**—Situated at a distance of 5 miles from Sirsilla and 42 miles from Kamareddy Railway Station. This was a flourishing town at the time of the great King Rajaraja Narendra.

The total population of the village is 974, and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kshatria, etc, and Scheduled Castes (162)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Lakshmi Narasimhaswamy is on a hillock with the stone image installed by the Nava Siddhas (9 ascetics) The temple is believed to have been improved during the time

of King Rajaraja Narendra The temple of Nava Siddhas is to the south of Lakshmi Narasimhaswamy temple. There are two *dharmagundams* In between the hills and one of the *dharmagundams* there is the temple of Veera Hanuman

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated for 4 days from *Vaisakha Suddha Purnima* (April–May) *Devatharadhana* is performed during the whole of *Sravanam* (July–August) Fasting and *jagarana* are observed on all Saturdays in *Sravanam* (July–August) and devotees take bath in *dharmagundams* *Adhyayanothsavam* is celebrated from *Margasira Suddha Panchami* to *Dasami* (November–December) *Thirukalyana uthsavam*, celebrated from *Margasira Suddha Ekadasi* to *Bahula Panchami* and *Margali uthsavam* from *Margasira Bahulam* to *Pushya Bahulam* are the other festivals Offerings are made in the form of cash and kind The Endowment Board manages the affairs The local Hindu people irrespective of caste or creed congregate *Pujari* is a Vaishnava of Bharadwajasa *gotram* with hereditary rights

SOURCE *Sri N Sambaiah, Headmaster, Nampalle*

9 **Sirsilla**—Taluk headquarters situated at a distance of 35 miles from Kamareddy Railway Station

The total population of the town is 17,301 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Balija, Golla, Chakali, Mangali, Kammara, Kummari, Vadla, etc, Scheduled Castes (1,826) – Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

There is a temple of Venkateswaraswamy in the town. Sri Venkateswaraswamy Uthsavam is celebrated for 3 days from *Asviyuja Suddha Sapthami* to *Navami* (September–October) in connection with Dasara festival About 3,000 people, local and from the neighbouring villages, congregate Only Hindus take part in it All facilities are arranged for the pilgrims

SOURCE · 1 *Statement of Fairs and Festivals furnished by Collector, Karimnagar*
2 *District Health Officer, Karimnagar*
3 *District Superintendent of Police, Karimnagar*

10. **Venkatapur**—Situated at a distance of 5 miles from Sirsilla, 30 miles from Kamareddy Railway Station and 40 miles from Karimnagar

The total population of the village is 1,715 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Goundla, Muthracha, Padmasale, Vadla, Kammara, Kummari, Kapu, Mangali, Chakali, Boya, Scheduled Castes (405)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Venkateswaraswamy is worshipped in the village There are village deities, Yellamma and Peddamma also

Sri Adi Perumandlu (Venkateswara) Uthsavam is celebrated for one day *i e*, on *Magha Bahula Amavasya* (January – February) Cocoanuts are offered and the devotees take bath in the Mandavya river It is of ancient origin and confined to this and the neighbouring villages About 1,000 Hindu devotees, local and from the neighbouring villages, irrespective of caste or creed, congregate Ramanujachari, a Vaishnava of Bharadwajasa *gotram* is the *pujari* with hereditary rights

A fair is held near the temple for a day About 1,000 people, local and from the neighbouring villages, congregate Eatables, bangles, mirrors and combs are sold

SOURCE *Sri C Chandraiah, Headmaster, Venkatapur*

11. **Padira**— Situated at a distance of about 7 miles from Sirsilla and 32 miles from Kamareddy Railway Station

The total population of the village is 908 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (130)–Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Rama is the only place of worship in the village

Sri Ramaswamy festival is celebrated for one day on *Pushya Suddha Purnima* (December–January) A thousand Hindu devotees of the village and of the nearby villages irrespective of caste or creed congregate

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Karimnagar*

12 **Aunoor**—Situated at a distance of about 7 miles from Sirsilla and 33 miles from Kamareddy Railway Station

The total population of the village is 2,350 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (677)–Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is a temple of Venkateswaraswamy in the village

Sri Venkateswaraswamy festival is celebrated for one day on *Pushya Suddha Purnima* (December-January) A thousand devotees of the village congregate All caste Hindus participate in it

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Karimnagar*

13 **Morraipalle**—Situated at a distance of 3 miles from Mustabad bus stage on Siddipet–Kamareddy road, 28 miles from Kamareddy Railway Station and 40 miles from Sirsilla.

The total population of the village is 754 and it is made up of the following communities : Caste Hindus–Brahmin, Vaisya, Viswabrahmin, Kapu, Muthracha, Golla, Kuruva, Chakali, Mangali, Scheduled Castes (212)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The village deities Pochamma, Maramma and Mysamma are worshipped Four furlongs to the west of the village, there are the idols of Hanuman and Nandi and a Sivalingam on a hillock. There are 2 springs below the hillock, the water of one being hot in all seasons and the other cold. It is called *bugga* . It is believed that in olden days sages took bath in these waters and worshipped Hanuman.

Sri Hanuman Uthsavam is celebrated for a day on *Magha Bahula Amavasya* (January–February). Cocoanuts are offered The devotees take pond bath and observe fasting and *jagarana* This festival is of ancient origin About 1,200 Hindus, local and from the neighbouring villages, congregate *Pujari* is a Vaishnava of Koundinyasa *gotram*

A fair is held for a day with a few shops selling eatables, utensils, mirrors, combs, pictures and photos

Animals are sacrificed to the village deities occasionally

SOURCE *Sri K Gopal Rao, Teacher, Primary School, Morraipalle*

14. **Mustabad**—Situated at a distance of 28 miles from Kamareddy Railway Station on Kamareddy-Siddipet bus route and 40 miles from Sirsilla

The total population of the village is 4,104 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Viswabrahmin, Kapu, Velama, Padmasale, Muthracha, Bestha, Rajaka, Mangali, Kummari, Golla, Kuruva, Gowda, Jangam, Vaddera, etc , Scheduled Castes (795)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Siva, Poleramma, Yellamma, Peddamma, Madiga Ramanna, Mysamma, Venkateswaraswamy and of Rajeswarswamy with a stone Sivalingam are the places of worship in this village.

Venkateswaraswamy and Rajeswaraswamy Kalyanothsavam is celebrated for 5 days from *Asviyuja Suddha Ekadasi* to *Purnima* (September–October) *Homam, baliharana, sevas, kalyanam* and *rathothsavam* are the rituals and functions which take place during these 5 days Cocoanuts and fruits are offered. It is being celebrated for the past 10 to 12 years Four to five hundreds of Hindus, local and from the surrounding villages, congregate *Pujari* for Siva temple is a Jangam and of Venkateswaraswamy is a Vaishnava with hereditary rights *Prasadam* is distributed to all

A fair is held in this connection for a day Five hundred people, local and from the nearby villages, congregate Eatables, earthenware, mirrors, combs and handloom cloth are sold

Occasional animal sacrifice to the village deities Poleramma, Yellamma, etc , is in vogue.

The *pujari* for Hanuman temple is a Brahmin of Parasarasa *gothram* with hereditary rights

SOURCE *Sri M Raja Reddy, Teacher, Zilla Parishad School, Mustabad*

15. Shabajpalle— Situated at a distance of 45 miles from Kamareddy Railway Station.

The population of the village is 313 and it is made up of a few sub-communities of Caste Hindus, Scheduled Castes (149) – Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a *darga* of Hazarath Shah Salahuddin Khader in the village

Hazarath Shah Salahuddin Khader Urs is celebrated for one day on the 25th of *Jamadi-us-Sani*. Two hundred local devotees, irrespective of caste or creed, congregate

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

16. Sankepalle— Situated at a distance of 10 furlongs from the Sirsilla–Karimnagar bus road, 10 miles from Sirsilla and 44 miles from Jagtial, the sub-divisional headquarters

The population of the village is 1,178 and it is made up of the following communities: Caste Hindus–Velama, Telaga, Kummari, Chakali, Goundla, Vaisya, Golla, Padmasale, Kammara, Vadla, Kamsali, Scheduled Castes (364)-Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of the village deity Yellamma with an earthen image, colourfully painted in human form situated on the outskirts of the village is the place of worship here.

Yellamma Jatara is celebrated for one day on *Jaistha Suddha Purnima* (May–June) Animals are sacrificed to the deity. Intoxicants are used during the Jatara. It is being celebrated for the past 80 years and is of local significance. The local Hindus congregate.

SOURCE *Sri B. Narayana, Teacher, Sankepalle*

17 Narasingapur—Situated at a distance of 8 miles from Vemulavada by bus

The total population of the village is 1,744 and it is made up of the following communities Caste Hindus–Kapu, Thammala, Padmasale; and Scheduled Castes (396)–Mala, Madiga. The chief means of livelihood of the people are agriculture, weaving, toddy tapping, carpet weaving and other traditional occupations.

Mallannaswamy temple with a 5 feet high stone Sivalingam is the place of worship in the village.

Mallanna festival is celebrated for 30 days from *Pushya Suddha Padyami* to *Bahula Amavasya* (December–January) Cocoanuts are offered and fasting is observed. It is being celebrated for the past 300 years and is confined to the nearby villages The chief patrons are Thammalas. The Hindus, local and from the neighbouring villages, congregate *Pujari* is a Thammala with hereditary rights.

SOURCE *Sri G Mogulaji, Teacher, Narasingapur*

18 Kandikatkur—Situated at a distance of 34 miles from Kamareddy Railway Station.

The total population of the village is 2,687 and it is made up of the several sub-communities of Caste Hindus, and Scheduled Castes (486)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the village deity Yellamma in the village. Yellamma Jatara is celebrated for one day on *Chaitra Suddha Purnima* (March–April) A thousand Hindu devotees of the village irrespective of caste or creed congregate

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Karimnagar*

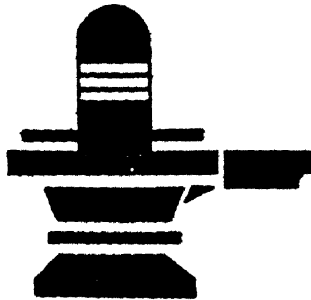
19. Jangamreddipalle—Situated at a distance of 15 miles from Sirsilla and 48 miles from Kamareddy Railway Station.

The population of the village is 594 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (80)–Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Ramalingaswamy in the village

Ramalingaswamy festival is celebrated for one day on *Pushya Bahula Triodasi* (December–January) The people of the village congregate Only Hindus participate in the festival.

SOURCE · *Statement of Fairs and Festivals furnished by Superintendent of Police, Karimnagar*



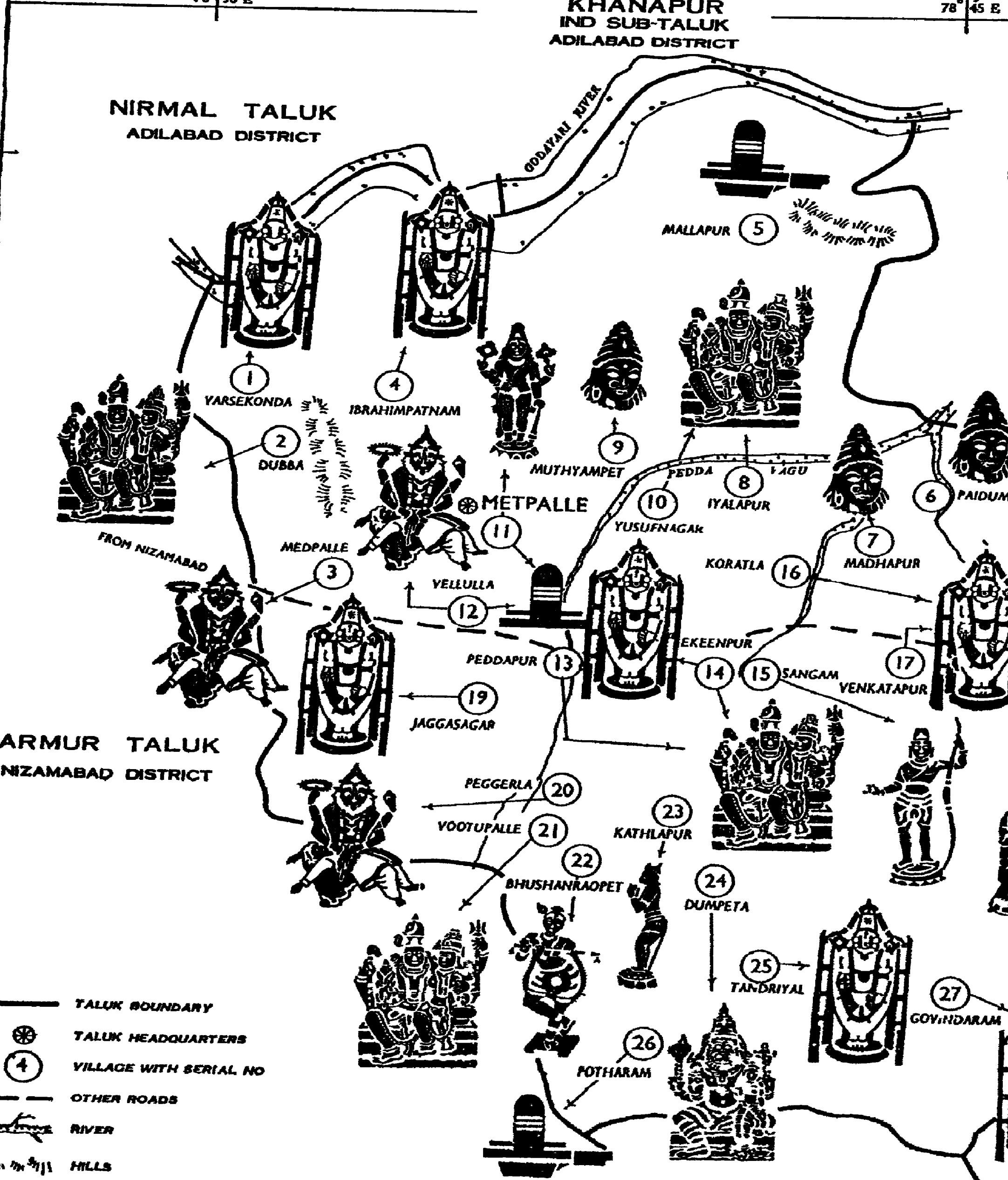
METPALLE IND. SUB-TALUK

FAIRS AND FESTIVALS

METPALLE

IND. SUB-TALUK

KARIMNAGAR DISTRICT, A P.



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 VARSEKONDA	VENKATESWARASWAMY MAR APR
2	6 DUBBA	MALLANNA NOV DEC
3	8 MEDPALLE	NARASIMHASWAMY SEP OCT
4	12 IBRAHIMPATNAM	DHARMARAMSWAMY VENKATESWARLU NOV DEC
5	23 MALLAPUR	KANAKA SOMANNA JAN FEB
6	32 PAIDUMADUGU	MAHALAKSHMAMMA EVERY FRIDAY
7	39 MADHAPUR	MAHALAKSHMAMMA JUNE JULY
8	40 IYALAPUR	MALLANNA NOV DEC
9	41 MUTHYAMPET	PEDDAMMA MAY JUNE
10	43 YUSUFNAGAR	CHATTA MALLANNA NOV DEC
11	1 METPALLE	KESAVASWAMY SEP OCT ONKARESWARASWAMY JAN FEB
12	47 VELLULLA	ONKARESWARASWAMY JULY AUG NARASIMHASWAMY SEP OCT
13	53 PEDDAPUR	MALLANNA FEB MAR
14	54 EKEENPUR	VENKATESWARASWAMY NOV DEC MALLANNA MAR APR
15	56 SANGAM	SRI RAMASWAMY JAN FEB
16	11 KORATLA	VENKATESWARASWAMY JAN FEB
17	58 VENKATAPUR	VENKATESWARASWAMY OCT [illegible]
18	62 KONDAPUR	SITARAMASWAMY MAR APR
19	76 JAGGASAGAR	KONDA VENKATESWARASWAMY APR MAY
20	81 PEGGERLA	NARASIMHASWAMY MAR APR
21	82 VOOTUPALLE	MALLANNA NO FIXED DATE
22	83 BHUSHANRAOPET	VENUGOPALASWAMY SEP OCT
23	84 KATHLAPUR	GUNDA PERUMANDLU (HANUMAN) MAR APR
24	91 DUMPETA	LAKSHMI NARASIMHASWAMY APR MAY
25	93 TANDRIYAL	VENKATESWARASWAMY JULY AUG
26	95 POTHARAM	LANKA RAMANNA JAN FEB
27	100 GOVINDARAM	VENKATESWARASWAMY FEB MAR

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh Hyderabad

Section III

METPALLE INDEPENDENT SUB-TALUK

Varsekonda—Situated at a distance of 10 miles from Metpalle and 40 miles from Nizamabad Railway Station This village is surrounded by rows of hills and hence it is called Varusakonda or Varsekonda (*Varusa* in vernacular means row and *konda* hill)

The total population of the village is 2,291 and it is made up of the following communities. Caste Hindus–Tenugu, Bestha, Munnurukapu, Vanjari, Golla, Kamsali, Kummari, Chakali, Mangali, etc, Scheduled Castes (378)–Mala, Madiga, and Scheduled Tribes (54). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Venkateswaraswamy temple with the copper image of the deity in human form, Maruthi temple and Pochamma temple are the places worship in this village.

Sri Venkateswaraswamy Uthsavam is celebrated for one day on *Chaitra Suddha Padyami* (March–April) Offerings are made to the deity. It is being celebrated from ancient times and is confined to this and to nearby villages. People of all communities take part in it. A Sathani Vaishnava is the *pujari*

SOURCE *Sri K Pullareddi, Varsekonda*

2. **Dubba**—Situated at a distance of 2 miles from Metpalle

The total population of the village is 873 and it is made up of the following communities Caste Hindus–Kapu, Telaga, Munnurukapu, Goundla, Golla, Padmasale, Sathani, Kamsali, Kummari, Chakali; and Scheduled Castes (54)–Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour

Pochamma and Mallanna temples are the places of worship in this place

Mallanna Jatara is celebrated for 3 days from *Margasira Suddha Shasti* (November–December). Offerings are made in the form of cash or kind It is being celebrated from 1959. The devotees, local and from the nearby villages, congregate. All communities take part in the festival.

SOURCE *Sri R.K. Narsinga Rao, Patwari, Dubba*

3. **Medpalle**—Situated at a distance of 1 furlong from the Karimnagar–Nizamabad bus route and 3 miles from Metpalle.

The total population of the village is 1,320 and it is made up of the following communities Caste Hindus–Brahmin, Kapu, Munnurukapu, Gowd, Bhatraj, etc., and Scheduled Castes (235) The chief means of livelihood of the people are agriculture, agricultural labour, *beedi* making and toddy tapping

Narasimhaswamy, Gopalaswamy, Rajeswaraswamy, Mahalakshmi and Hanuman temples are the places of worship in the village

Sri Narasimhaswamy Uthsavam is celebrated for 11 days from *Asviyuja Suddha Padyami* to *Ekadasi* (September–October) It is an ancient and local festival Only local Hindus participate A Vaishnava of Bharadwajasa *gotram* is the *pujari.*

A petty fair is held in connection with the Uthsavam with a few shops selling eatables, bangles, etc. The local devotees participate in the fair. Lotteries, *kolatams*, etc, afford entertainment to the gathering. Some persons go round the fair in different disguises to entertain the gathering

Vows are fulfilled annually to *grama devathas*, Mahalakshmi and Pochamma, in the month of *Ashadham* (June–July) Fowls, goats and sheep are sacrificed Fasting, feasting and *jagarana* are the domestic observances All communities participate in the celebrations

SOURCE: 1 *Sri Ranga Rao, Patwari, Medpalle*
2 *Sri Utura Lakshmi Narayana, Headmaster, Medpalle*

4. **Ibrahimpatam**— Situated at a distance of 6 miles from Karimnagar–Nizamabad bus route, 30

miles from Jagtial as also from Metpalle and 40 miles from the Nizamabad Railway Station.

The total population of the village is 3,893 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Goundla, Golla, Telaga, Padmasale, Vadrangi, Kamsali, etc ; Scheduled Castes (491), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Ramaswamy Anjaneyaswamy and Dharmaramswamy Venkateswarlu and Mallanna are the places of worship in this village

Dharmaramswamy Venkateswarlu Uthsavam is celebrated for one day on *Margasira Suddha Purnima* (November–December) Cocoaunts are offered It is being celebrated for the past 6 years and is of local significance Local devotees congregate. *Prasadam* is distributed to all

SOURCE · *Sri A Bhooma Rao, Asst. Teacher, Ibrahimpatam*

5. Mallapur— Situated at a distance of 52 miles from the Nizamabad Railway Station. There are cart tracks to Metpalle and Koratla from this village

The total population of the village is 2,540 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Tenugu, Gowd, Velama, etc , Scheduled Castes (413) – Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple in the centre of the village, and Kanaka Somanna temple on a hillock at a distance of 4 furlongs to the west of the village, with the image in the form of a serpent, are the places of worship in this village.

Kanaka Somanna Uthsavam is celebrated during Mahasivaratri i e , on *Magha Bahula Chathurdasi* (January–February) *Rathothsavam* is held at 2 O' clock in the night. The devotees observe fasting and *jagarana*. Cocoanuts are offered It is being celebrated for the past 160 years and is confined to this and nearby villages. Nearly 3,000 devotees local and from neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Brahmin with hereditary rights

A fair is held for 3 days Eatables, lanterns, clothes, torchlights, mirrors, combs, bangles, baskets and toys, etc , are sold.

SOURCE *Sri D Sri Rama Rao , Landlord, Mallapur*

6 Paidumadugu— Situated at a distance of 5 miles to the north–east of Koratla by motor route, 12 miles from Metpalle and 55 miles from the Nizamabad Railway Station

The total population of the village is 1,931 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Padmasale, Velama, Kapu, Kamsali, Golla, Chakali, Goundla, Bhatraju, Mangali, Perika, Kummari , Scheduled Castes (379) – Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents

The temples of Rajeswaraswamy, Anjaneyaswamy, Mahalakshmi and Thatamma are the places of worship in the village There is a banyan tree named Bhaktula Marri (banyan tree of devotees) which occupies Ac 1 20 area in the village *Pujas* are performed at that tree in the name of Lakshmamma on every Friday Cocoanuts are offered and fowls, sheep and goats are sacrificed to the deities. Local people of all communities take part in the *pujas*

SOURCE *Sri G Narahari, Headmaster, Paidumadugu*

7. Madhapur — Situated at a distance of ½ mile from Koratla road and 50 miles from the Nizamabad Railway Station

The total population of the village is 1,300 and it is made up of the following communities. Caste Hindus–Brahmin, Vaisya, Velama, Kapu, Mangali, Chakali, Bestha, Vadla, Kammara, Gowd, Kummari, Kamsali, Golla, Scheduled castes (222) – Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Temples of Anjaneyaswamy, Rajeswaraswamy and of village deity Mahalakshmamma are the places of worship in the village There are no temples for the deities Pochamma and Tatamma. These too are worshipped in the village.

Mahalakshmamma Uthsavam is celebrated in *Ashadham* (June–July) Vows are fulfilled and sacrifices are made to the deity by the devotees. Local Hindus participate.

A Jangam is the *pujari* in Rajeswaraswamy temple and a Brahmin is the *pujari* of Anjaneyaswamy temple.

SOURCE *Sri P. Ganga Ram, Headmaster, Madhapur*

8. Iyalapur— Situated at a distance of 6 miles from Metpalle, 16 miles from Jagtial and 51 miles from the Nizamabad Railway Station.

The total population of the village is 4,179 and it is made up of the following communities: Caste Hindus–Brahmin, Vaisya, Padmasale, Kapu, Sathani, Goundla, Telaga, Thammala, Mera, Chakali, Mangali, Kummari, Kamsali, Munnurukapu, Bestha, etc.; Scheduled Castes (636), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Mallannaswamy *mandir* on a hillock to the east of the village with a brass image in the form of a serpenthood, Ananthaswamy temple with the stone image of the Lord in a reclining posture on Adisesha (great serpent) situated at the foot of the hillock and an Idgah are the places of worship and prayer in this village Ananthaswamy temple is in a dilapidated condition. A temple of Hanuman is also there in the same condition.

Mallanna Jatara or Mallanna Shashti Teertham is celebrated for one day on *Margasira Suddha Shashti* (November–December). The devotees fulfil their vows. Fasting and *jagarana* are observed It is of ancient origin and is confined to the surrounding villages The patrons are Thammalas. The devotees, local and from 7 to 8 neighbouring villages, congregate without any distinction of caste or creed *Pujari* is a Munnurukapu with hereditary rights. *Prasadam* is distributed to all

A fair is held in connection with the festival for a day before Ananthaswamy temple. A few shops selling eatables, bangles and toys, etc , are held.

Lotteries, dramas, swings and cock–fights afford entertainment to the visitors.

SOURCE · *Sri R. Narayana, Asst. Teacher, Iyalapur*

9. Muthyampet--Situated at a distance of 46 miles from the Nizamabad Railway Station The Metpalle–Mallapur road passes through this village.

The total population of the village is 1,457 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (315), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rajarajeswaraswamy temple and the temple of the village deity, Peddamma, are the places of worship in this village.

Peddamma Uthsavam is celebrated for 4 days i e, on all Sundays in *Jaishtam* (May–June) Goats, fowls and sheep are sacrificed and cocoanuts and *bonams* are offered It is celebrated for the past 100 years Hindus, local and from the nearby villages, congregate. *Pujari* is a Telaga with hereditary rights. *Prasadam* is distributed to all.

A few shops selling eatables, utensils, lanterns, pictures, photos, books and clothes are opened temporarily.

SOURCE · *Sri V Narayana, Teacher, J. B. School, Muthyampet*

10. Yusufnagar.—Situated at a distance of 3 miles from Metpalle–Mallapur road and 43 miles from the Nizamabad Railway Station

The population of the village is 1,115 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Munnurukapu, Guratikapu, Goundla, Padmasale, Kummari, Tenugu, Vanjari, Kammara, Vadla, Kamsale, Mera, Golla, Chakali, Mangali, Scheduled Castes (138)–Mala, Madiga, and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people

Chatta Mallanna on Ilapuram hillock, Posamma, Yellamma, Maremma and Mahalakshmi are the deities worshipped in the village.

Chatta Mallanna Uthsavam is celebrated for one day in *Margasiram* (November–December). Fowls and animals are sacrificed to the deity It is being celebrated for the past 100 years Local people of all communities take part in it

SOURCE *Sri Narayan, Yusufnagar*

11. **Metpalle**—Headquarters of the taluk, situated at a distance of 40 miles from Nizamabad by road and 52 miles from Karimnagar.

The total population of the town is 7,862 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, etc , Scheduled Castes (1,026), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Kesavaswamy, Omkareswaraswamy, Hanuman, Rajeswaraswamy, Mahalakshmamma, Pochamma, Tatamma and a mosque are the places of worship here

Navarathiulu festival is celebrated in Kesavaswamy temple for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) *Sami puja* is performed on the 10th day, *i e.*, on *Asviyuja Suddha Dasami* Cocoanuts and fruits are offered to the deity Hindu devotees, local and from the nearby villages, participate in the festival *Pujari* is a Srivaishnava with hereditary rights *Prasadam* is distributed to all

Mahasivaratri is celebrated in Omkareswara temple on *Magha Bahula Chathurdasi* (January–February) Daily *abhishekams* are performed in *Sravanam* (July–August) This festival is of ancient origin Local Vaisyas are the chief partrons Sri Medipalle Kishtayya, a Brahmin of Gouthamasa *gotram*, is the *pujari* with hereditary rights.

Jataras for Mahalakshmamma, Pochamma and Tatamma are celebrated in *Ashadam* (June–July), or *Sravanam* (July–August) according to the convenience of the local people in fulfilment of vows or whenever epidemics break out in the town Goats, fowls and sheep are sacrificed to the deities.

SOURCE *Information collected by Shri K K Sarma, Assistant Compiler, Census Office*

12 **Vellulla**— Situated at a distance of 2 miles to the south of Metpalle.

The total population of the village is 3,330 and it is made up of several sub-communities of Caste Hindus–Scheduled Castes (436), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Temples of Anjaneyaswamy, Omkareswaraswamy and Narasimhaswamy and a mosque are the places of worship and prayer in this village The Lord in the second temple is represented by a stone Sivalingam

Omkareswara Sapthaham is celebrated from *Sravana Suddha Panchami* to *Dwadasi* (July–August) for 8 days During these days *bhajans* are performed and legends about Lord Siva are recited It is of ancient origin and of local significance The villagers are the patrons. Local Hindus congregate *Prasadam* is distributed to all and there is free feeding also

Narasimhaswamy Uthsavam is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) Cocoanuts and money are offered It is of ancient origin though of local significance There are *Inam* lands for the temple. The local Hindus congregate *Pujari* is a Brahmin *Prasadam* is distributed to all

Thousands of devotees, local and from other taluks, congregate and sacrifice goats and fowls to the deity Yellamma to fulfil their desires

To the north of the village at a distance of 3 furlongs there is the temple of Yellamma and around the temple there are wells with water containing sulphur and the water cures boils, cuts and bruises Several people of Telangana districts come here for cure

SOURCE · *Sri A Ganga Reddy, Headmaster, Vellulla*

13 **Peddapur**— Situated at a distance of 5 miles from Metpalle.

The total population of the village is 763 and it is made up of the sub-communities of Caste Hindus. Scheduled Castes (167); and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna temple, with the stone image in human form and with the brass procession image on a horseback is the only place of worship in this village

Mallanna Jatara is celebrated for 4 days from *Phalguna Suddha Vidiya* to *Panchami* (February–March). *Kalyanam* is celebrated on *Vidiya*, *nagavalli* on *Panchami* morning and *agnigundam* on *Panchami* night. *Bonams* are offered to the deity by the devotees going round the temple (with earthen pots full of

cooked rice on their heads It is being celebrated from ancient times About 1,500 people, local and from the neighbouring villages, congregate *Pujari* is a Golla

A fair is held for one day near the temple Eatables, utensils, lanterns, pictures, books, and photos, etc, are sold Gambling and lottery afford entertainment to the visitors

SOURCE *An Enumerator, Peddapur*

14. Ekeenpur— Situated at a distance of 2 miles from Koratla, 7 miles from Metpalle and 18 miles from Jagtial

The total population of the village is 1,297 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Telaga, Thammalla, Kummari, Kammara, Vadla, Golla, Kuruma, etc, and Scheduled Castes (354) – Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Venkateswaraswamy and Mallanna temples are the places of worship in this village.

Venkateswaraswamy festival is celebrated for 7 days from *Margasira Suddha Dasami* to *Bahula Padyami* (November–December) *Rathothsavam* is celebrated on *Purnima* It is being celebrated for the past 45 years The local Hindus congregate *Pujari* is a Sathani Vaishnava *Prasadam* is distributed to all.

Mallanna Uthsavam is celebrated for 4 days from *Chaitra Suddha Purnima* to *Bahula Tadiya* (March–April). A goat is sacrificed It is being celebrated from ancient times and the local Hindus congregate *Pujari* is Thammalla with hereditary rights.

SOURCE · *Sri V Ganga Ram, Ekeenpur*

15 Sangam—Situated at a distance of 2 miles from Koratla, 7 miles from Metpalle and 18 miles from Jagtial

The total population of the village is 741 and it is made up of the following communities Caste Hindus–Velama, Kapu, Goundla, Sathani, Vanjara, etc, and Scheduled Castes (159)–Mala, Madiga. The chief means of livelihood of the people are agrictlture and agricultural labour.

There is a temple of Sri Ramaswamy on Ganegutta with the images of Sita, Rama, Lakshmana and Anjaneya. Sri Ramachandrarao and his wife, Srimathi Lakshmi Kanthamma, devotees of Lord Rama, wrote Ramkoti (one crore times the sacred name of Sri Rama), performed the concluding ceremonies and constructed the temple Siva temple, with the Sivalingam and the images of Nandi and Dattathreya, and Anjaneyaswamy temple are the other places of worship in this village. There are two rivulets near Siva temple

Sri Ramaswamy Uthsavam is celebrated from *Magha Suddha Dasami* to *Bahula Padyami* (November–December) for 7 days Festival arrangements are made 2 days in advance *Homam* is performed till *Purnima* and there is *rathothsavam* on *Purnima* Devotees take river bath and observe fasting and *jagarana* The local Hindus and from the neighbouring villages congregate *Pujari* is a Sathani. *Pongali* and *pulihora* are distributed to all as *prasadam*

SOURCE *Sri B Venkata Rama Rao, Sangam*

16 Koratla—Situated at a distance of 6 miles from Metpalle, 16 miles from Jagtial and 50 miles from Karimnagar as well as Nizamabad This is a very ancient town It is believed that there were a fort and a Jain temple and that Saivites occupied the Jain temple and transformed it into Siva temple. In the *koneru* belonging to the Deshmukh there is an inscription in an unknown language on a stone

The total population of the town is 11,780 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (802), Muslims and Christians The chief means of livelihood of the people are agriculture, trade, spinning and weaving, services, *beedi* making and other traditional occupations.

The Markandeya temple, the Jain temple transformed into a Saivite Shrine, Venkateswara temple, temples of the village deities, Pochamma and Mahalakshmamma, Ramanuja Kutam, a mosque and a church are the places of worship in this town

Venkateswaraswamy Chakra Teertham is celebrated in *Magham* (January–February) for a day This is of ancient origin Local Hindus participate in it *Pujaris* are Vaishnavas with hereditary rights *Prasadam* is distributed to all.

Occasionally *homam* is performed and *puja*, *bhajans* and *Harikathas* take place in the Ramanuja Kutam. Several people even from distant parts congregate there Daily *puja* is performed and *prasadam* is distributed in the night Sanskrit is taught there to enthusiastic pupils

SOURCE *Sri Abdul Sattar, Headmaster, Koratla*

17. Venkatapur—Situated at a distance of one mile to the north of the Nizamabad–Karimnagar road and 8 miles from Metpalle.

The total population of the village is 999 and it is made up of the following communities. Caste Hindus–Brahmin, Kapu, Velama, Tenugu, Kummari, Vadla, etc., Scheduled Castes (105)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

There is a temple of Venkateswaraswamy situated on a hillock with the self-manifest formless stone image

Venkateswaraswamy Teertham is celebrated for 2 days from *Kartika Bahula Padyami* (October–November). Festival arrangements are made 3 days in advance. Cocoanuts and small *vahanams* are offered Goats, fowls and sheep are sacrificed at the time of marriages, ear-boring and tonsure ceremonies It is an ancient festival About 1,500 devotees, local and from the nearby villages, congregate, irrespective of caste or creed *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for a day before the temple. Eatables, utensils, lanterns, pictures, photos, books, clothes and toys are sold.

SOURCE *Sri G. Narasaiah, Headmaster, Venkatapur*

18. Kondapur—Situated at a distance of 1½ miles from Medpalle bus stage, 7 miles from Jagtial and 13 miles from Metpalle.

The total population of the village is 2,622 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Velama, Sale, Tenugu, Golla, Kuruma, Gandla, etc., Scheduled Castes (547)–Mala, Madiga, and Muslims Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

The temples of Sita Ramaswamy, Sangameswaraswamy and Umamaheswaraswamy and of the village deity are the places of worship in this village

Sita Ramaswamy Uthsavam is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April) It is being celebrated from ancient times. About 1,500 devotees of all communities from this and the neighbouring villages congregate. *Pujaris* are Brahmins

A fair is held in connection with the Uthsavam for 2 days in the temple land at the foot of the hill Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys, etc, are sold Lotteries, dramas and *kolatams* are conducted

SOURCE *Sri Thulasi Mukundam, Headmaster, Kondapur*

19 Jaggasagar—Situated at a distance of about 5 miles from Metpalle.

The total population of the village is 2,243 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (341); and Muslims Agriculture and agricultural labour are the chief means of livelihood of the people

Konda Venkateswaraswamy festival is celebrated for 2 days from *Vaisakha Bahula Tadiya* (April–May). About 500 Hindus of the village congregate.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

20. Peggerla—Situated at a distance of about 9 miles from Metpalle

The total population of the village is 924 and it is made up of the following communities: Caste Hindus–Vaisya, Kapu, Padmasale, Kamsale, Golla, Chakali, Mangali, etc., Scheduled Castes (164)–Mala, Madiga; and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Narasimhaswamy temple, at a distance of 2 furlongs from the village, with a silver image in

the form of man-lion is the place of worship in this village

Narasimhaswamy Uthsavam is celebrated for one day on *Chaitra Suddha Padyami* (March–April) during Ugadi (Telugu New Year's Day). Carts are decorated and taken round the temple 5 times. Cocoanuts and sweets are offered Some devotees observe fasting and *jagarana* It is being celebrated for the past 60 years The devotees, local and from the nearby villages, congregate

A few shops are held and dramas and *bhajans* are performed to provide recreation to the visitors

SOURCE *Sri B Bhupathi Rao, Sarpanch, Peggerla*

21 Vootupalle— Situated at a distance of about 10 miles from Metpalle

The total population of the village is 708 and it is made up of the following communities Caste Hindus–Vaisya, Munnurukapu, Padmasale, Golla, Medara, Kummari, Goundla, Kuruva, etc, Scheduled Castes (133) – Mala, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna temple with his stone image in human form is the place of worship in this village

Mallanna Uthsavam is celebrated for a day every year according to the convenience of the villagers The festival commences by 4 p m and ends by 6 p m Decorated carts are taken round the temple *Bonams* are offered It is an ancient festival of local significance Gollas are the chief patrons All local Hindus participate.

SOURCE *Sri Krishna Rao, Police Patel, Vootupalle, Bhushanraopet P. O.*

22 Bhushanraopet— Situated at a distance of about 10 miles from Metpalle and 60 miles from the Nizamabad Railway Station

The total population of the village is 1,668 and it is made up of the following communities · Caste Hindus–Brahmin, Sale, Kapu, Kamsali, Kummari, Golla, Kuruma, Kammara, Sathani, Velama, Mangali, Chakali, Jangam, Medara, etc.; Scheduled Castes (286) – Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and other traditional occupations.

Venugopalaswamy temple, in which there is an image of Hanuman also, and Siva temple are the places of worship in this village

Sri Venugopalaswamy Uthsavam is celebrated from *Asviyuja Suddha Panchami* to *Dasami* (September–October) for 6 days It is of ancient origin though of local significance Brahmins are the patrons The temple has 38 acres of Inam land for its maintenance The local devotees congregate. *Pujari* is a Brahmin with hereditary rights.

SOURCE *Sri G Devayachari, Teacher, Bhushanraopet*

23. Kathlapur— Situated at a distance of about 6 miles from Koratla town

The total population of the village is 1,673 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (247), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Gidda Perumandla (Hanuman) Uthsavam is celebrated for one day on *Chaitra Suddha Purnima* (March–April) About 300 local people congregate.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

24. Dumpeta— Situated at a distance of 12 miles from Metpalle and 20 miles from Jagtial

The total population of the village is 1,028 and it is made up of the following communities · Caste Hindus–Brahmin, Vaisya, Velama, Padmasale, Kamsali, Kapu, Tenugu, Golla, Goud, Mera, Chakali, Mangali, and Scheduled Castes (244). The chief means of livelihood of the people are agriculture and agricultural labour

Lord Lakshminarasimhaswamy, Siva and village deities Pochamma, Luthamma, Mahalakshmi, Eiduchethula Pochamma and Peddamma are worshipped by the villagers Lakshmi Narasimhaswamy temple is on a hillock and the Lord is depicted in the form of man-lion with four hands killing Hiranyakasipu, the *rakshasa* King

Lakshmi Narasimhaswamy Uthsavam is celebrated for 6 days from *Vaisakha Suddha Dasami*

to *Purnima* (April–May) The function commences with *kalyanam* on *Dasami* and concludes with *rathothsavam* on *Purnima* *Homams* and *abhishekams* are performed It is being celebrated for the past two centuries and extends even to far off places About 4,000 devotees of all communities participate from this and neighbouring villages. A Smartha Brahmin of Bharadwajasa *gotram* is the *pujari*

A fair is held in this connection for 7 days. Food-stuffs, eatables, books, pictures, photos, lanterns, mirrors, combs, handloom cloth, etc, are sold Merry-go-round, see-saw, lottery and dramas offer entertainment to the pilgrims

SOURCE. *Sri M Muralidhara Rao, Sarpanch, Dumpet*

25. Tandriyal— Situated at a distance of about 13½ miles from Metpalle

The total population of the village is 2,165 and it is made up of the following communities Caste Hindus–Brahmin, Kapu, Velama, Padmasale, etc, and Scheduled Castes (221)–Mala, Madiga. Agriculture, agricultural labour, weaving and other traditional occupations are the chief means of livelihood of the people

Sri Venkateswaraswamy temple on a hillock with the image carved on a stone and Hanuman temple in the village are the places of worship in this village

Sri Venkateswaraswamy festival is celebrated for one day on *Sravana Suddha Dasami* (July–August). Cocoanuts are offered Local people of all communities take part in it Vaishnavas are the *pujaris* with hereditary rights.

SOURCE *Sri G Gutta Ramulu, Teacher, Tandriyal*

26. Potharam— Situated at a distance of 16 miles from Koratla by bus and 20 miles from Metpalle.

The total population of the village is 860 and it is made up of the following communities Caste Hindus–Padmasale, Golla, Kapu, Tenugu, etc, and Scheduled Castes (133) – Mala, Madiga The chief means of their livelihood are agriculture and agricultural labour

Rajeswaraswamy *alias* Lanka Ramanna temple with the stone Sivalingam is the place of worship in the village

Lanka Ramanna Teertham is celebrated during Mahasivaratri on *Magha Bahula Chaturdasi* (January–February) Cocoanuts are offered It is being celebrated for the past 40 years and is confined to the nearby villages About 500 devotees, local and from the nearby villages, of all communities participate A Brahmin of Srikonda village is the *pujari*

A fair is held on Sivaratri Eatables, toys, etc, are sold

SOURCE *Sri P Syamala Rao, Headmaster, Elementary School, Potharam*

27. Govindaram— Situated at a distance of about 11 miles from Koratla town

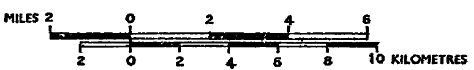
The total population of the village is 2,638 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (403) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Venkateswaraswamy festival is celebrated for one day on *Phalguna Suddha Purnima* (February–March) About 200 Hindu devotees of the village congregate

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

JAGTIAL TALUK

FAIRS AND FESTIVALS
JAGTIAL TALUK
KARIMNAGAR DISTRICT, A P



INDEX

S. NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 CHERLAPALLE	BUGGA BHIMAIAH NO FIXED DATE
2	6 KANDLAPALLE	SITA RAMANUJASWAMY JULY AUG
3	14 THUNGURU	NARASIMHASWAMY JAN FEB
4	15 TEEGALA DHARMARAM	POCHAMMA MAY JUNE
		[illegible]
5	17 RAJARAM	YELLAMMA EVERY TUESDAY
6	19 BEERPUR	NARASIMHASWAMY JAN FEB
7	31 MOOTAPALLE	VENKATESWARASWAMY APR MAY
8	32 VEMPALLE VENKATRAOPET	SIVA EVERY WEDNESDAY & FRIDAY
9	33 REGUNTA	TATAYYA, TATAMMA MAY JUNE
10	34 ITKIAL	VENKATESWARASWAMY FEB MAR
11	35 RAIKAL	BHIMANNA JAN FEB
		NARASIMHASWAMY FEB MAR
12	48 PEMBATLA	RAJESWARASWAMY JAN FEB
13	50 ARPAPALLE	POCHAMMA JUNE JULY
14	54 DHARMAPURI	LAKSHMI NARASIMHASWAMY FEB MAR
15	58 GOPULAPUR	NARASIMHASWAMY JULY AUG
16	60 KAMALAPURAM	HANUMAN APR MAY
17	62 VELGONDA	ANJANEYASWAMY JULY AUG
		POCHAMMA FEB MAR
18	63 BUGGARAM	VENKATESWARASWAMY MAR APR
19	64 CHINNAPURAM	VENKATESWARASWAMY FEB MAR
		POCHAMMA JUNE JULY
20	65 SOMANAPALLE	POCHAMMA JULY AUG
21	67 TAKKALLAPALLE	RAJESWARASWAMY JAN FEB
		POCHAMMA JULY AUG
22	74 TATPALLE	VENKATESWARASWAMY JAN FEB
23	1 JAGTIAL	GOPALASWAMY SEP OCT
		SRI RAMA MAR APR
24	78 POLAS	POULASTHYESWARASWAMY JULY AUG
		TATAMMA POCHAMMA JUNE JULY
25	82 ISRAJPALLE	ANJANEYASWAMY JULY AUG
26	83 SHAKALLA	ANJANEYASWAMY NO FIXED DATE
27	84 VENGUMATLA	VENKATESWARASWAMY MAR APR
		POSHAMMA JUNE JULY
28	88 STHAMBAMPALLE	VENKATESWARASWAMY JAN FEB
29	97 GULLAKOTA	VENUGOPALASWAMY FEB MAR
		BUCHI RAJAYYA SAT & MONDAYS
30	98 ATMAKUR	VENKATESWARASWAMY SEP OCT
31	100 NANCHARLA	SRI RAMA MAR APR
32	101 TIRMALAPURAM	MALLANNA MAR APR
33	102 LAKSHMIPURAM	HANUMAN JAN FEB
34	104 CHILWAKODUR	RAMALINGESWARASWAMY MAR APR
35	105 GUNJAPADUGA	PEDDAMMA MAR APR
36	107 RAPALLE	RAJESWARASWAMY FEB MAR
37	112 JABHITHAPUR	POCHAMMA JUNE JULY
38	122 YODDAD	SINGARAIAH SINGARAMMA JULY AUG
39	125 RAMANNAPET H/O NUKAPALLE	ANJANEYASWAMY JULY AUG
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41	137 ARAVALLI	NAYAKURALU JULY AUG
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43	154 GOURAPURAM	NARASIMHASWAMY JULY AUG
44	155 NEMILIKONDA	NARASIMHASWAMY JULY AUG

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh, Hyderabad.

Section IV

JAGTIAL TALUK

Cherlapalle—Situated at a distance of 2 miles from Jagtial

The population of the village is 153 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (57). The means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Bugga Bhimaiah to the south of the village, with the stone image of the deity in the form of an elephant. There is a perennial spring below the hillock. There is a *maddi* (terminalia alata) tree by the side of the hillock and the water of the spring flows from the roots of the tree The flow is more in summer In the name of the spring, the deity is called Bugga Bhimaiah (*bugga* means spring) Peddamma Davatha temple and Rajula Devatha temple are the other places of worship in this village

Bhimaiah Teertham is celebrated for one day each in summer and in winter according to the convenience of the villagers Cocoanuts are offered and fowls are sacrificed When rains fail, the villagers pour *pongali* (cooked rice mixed with milk) on a rock and rains follow immediately. This is known as *varada pasamu* Hence there is a local proverb in Telugu '*Varada mundu varshamu thadupari*'. (*Varadapasamu i. e* , offering *pongali* first and next rain) It is being celebrated for the past 100 years The local devotees congregate

SOURCE · *Sri T Venkatanarasaiah, Headmaster, Cherlapalle*

2. Kandlapalle—Situated at a distance of 24 miles from Jagtial.

The total population of the village is 695 and it is made up of several sub-communities of Caste Hindus , Scheduled Castes (135), and Scheduled Tribes (47) Agriculture and agricultural labour are the chief means of livelihood of the people.

Sitaramanujaswamy and Daithamma are worshipped in this village.

Sri Sita Ramanujaswamy Uthsavam is celebrated for one month in *Sravanam* (July–August). Cocoanuts are offered to the deity. Devotees take river bath and observe fasting and *jagarana*. Local Hindus take part in it. *Pujari* is a Srivaishnava of Bharadwajasa *gotram* with hereditary rights.

Fowls and animals are sacrificed to the deity Daithamma occasionally.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

3. Thunguru—Situated at a distance of about 16 miles from Jagtial.

The total population of the village is 2,240 and it is made up of the following communities : Castes Hindus – Brahmin, Kapu, Padmasale, Medari, Chakali, etc , Scheduled Castes (490); and Scheduled Tribes (113) The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

There is a temple of Narasimhaswamy. The Lord is represented by a copper plate image 4½ feet high in the form of man-lion. There is also an image of Gopalaswamy in the temple.

Narasimhaswamy festival is celebrated on Beerpur hillock for 11 days from *Magha Suddha Ekadasi* (January–February). The images are taken from this village on *Suddha Ekadasi* and brought back on *Bahula Shashti* after the festival Cattle and money are offered and there is no animal sacrifice River bath is taken and fasting and *jagarana* are observed. The festival is of ancient origin Brahmins are the chief patrons Five to six thousand Hindus, local and from the nearby villages, congregate *Pujari* is a Vaishnavite Brahmin *Prasadam* is distributed to all and there is free feeding also

A small fair is held near the temple Eatables, mirrors, combs, toys, bangles, etc., are sold.

SOURCE *Sri K. V Ram Reddy, Headmaster, Thunguru*

4. Teegala Dharmaram—Situated at a distance of 8 miles to the west of Dharmapuri and 24 miles from Jagtial in the midst of jungles.

The total population of the village is 372 and it is made up of the following communities Caste Hindus–Vaisya, Velama, Kapu, Kummari, Sale, Vadla, Chakali, Mangali, Kammara, Kamsali, Scheduled Castes (121)–Mala, Madiga, Scheduled Tribes (8), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hanuman temple, Pochamma temple and a mosque are the places of worship in this village.

Village deity Pochamma Teertham is celebrated for one month in *Jaishtam* (May–June) every year The devotees take bath, go to the deity accompanied by the beat of drums individually and worship her Fowls and sheep are sacrificed It is of ancient origin and of local significance Velamas and Kapus are the patrons The local Hindus congregate *Pujari* is a Sathani. *Prasadam* is distributed to all.

Hanuman Bhajan is conducted in *Sravanam* (July-August) Cocoanuts and sugar are offered. Fasting and *jagarana* are observed. The local Hindus congregate *Prasadam* is distributed to all and there is free feeding called *santharpana*.

SOURCE *Sri K J Puthraiah, School Assistant, Teegala Dharmaram*

5 Rajaram—Situated near Dharmapuri at a distance of about 30 miles from Jagtial.

The total population of the village is 4,532 and it is made up of the several sub-communities of Caste Hindus, Scheduled Castes (1,033), and Scheduled Tribes (300) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Siva and a small abode for the village deity Yellamma are the places of worship in the village

Yellamma Aradhana is celebrated on every Tuesday Fowls and animals are sacrificed. It is of ancient origin and is confined to this and the neighbouring villages *Pujari* is a Gowd with hereditary rights People from a distance of 30 miles from villages of Adilabad district also come here for the Aradhana of the deity

SOURCE *Sri M Ramachandra Rao, Headmaster, Government Elementary School, Rajaram*

6. Beerpur—Situated at a distance of 28 miles from Jagtial of which 20 miles is to be covered by bus and the remaining 8 miles by cart

The population of the village is 1,897 and it is made up of the following communities Caste Hindus–Vaisya, Velama, Kapu, Gulla, Chakali, Mangali, Goundla, Golla, Kummari, Kammara, Vadla, Sale, Medari, etc , Scheduled Castes (314)–Mala, Madiga, Scheduled Tribes (112), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Narasimhaswamy temple on a hillock outside the village, with a stone image of the Lord in the form of man-lion, Pochamma temple and Mahalakshmi temple are the places of worship in this village

Narasimhaswamy Jatara is celebrated for 10 days from *Magha Suddha Ekadasi* to *Bahula Panchami* (January-February) Festival arrangements are made 5 days in advance *Kalyanam* of the Lord is performed on *Purnima* *Dolaharana* is performed *i e.*, the Lord is swung in the Koneti Mantapam The idol of the Lord is brought below the hillock on *Chathurdasi* evening for *dopu uthsavam* (The story of the Lord being waylaid and looted, when he was returning after marriage with Lakshmi, by a devotee only to get money for the worship of the Lord). *Rathothsavam* is celebrated on *Panchami* The villagers white-wash their houses, decorate them and wear new clothes Bulls are offered to the temple and tied to the pillars of the temple on the hillock It is believed to have been celebrated for the past 500 years and is widely known The chief patrons are Vaishnavas About 20,000 Hindus, local and from neighbouring places, congregate irrespective of caste or creed. *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all and there is free feeding too Pandals and tents are put up

A fair is held in this connection with much pomp for 2 days Taxes are collected by the Panchayat Board Eatables, utensils, lanterns, mirrors and combs, pictures and photos, Ayurvedic drugs, clothes, agricultural implements and toys, etc , are sold.

Magic, dramas and music performances are arranged

SOURCE *Sri K Ramkistaiah, Teacher, Primary School, Beerpur*

7 **Mootapalle**—Situated at a distance of 16 miles from Jagtial.

The total population of the village is 1,893 and it is made up of the following communities Caste Hindus—Velama, Kapu, Chakali, Mangali, Gowndla, Kammara, Kamsali, etc , and Scheduled Castes (332) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is a temple of Lord Venkateswaraswamy on a hillock to the west of the village.

Sri Venkateswaraswamy Uthsavam is celebrated for one day on *Vaisakha Suddha Purnima* (April-May) Cocoanuts and sugar are offered The local people congregate *Prasadam* is distributed to all

SOURCE *Sri A Narayana Rao, Teacher, Kothapet*

8 **Vempalle Venkataraopet**—Situated at a distance of 2 miles from the river Godavari and 20 miles from Jagtial.

The total population of the village is 2,233 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Goud, Velama, Vadla, Kammara, Kamsali, Boya, Kummari, etc , Scheduled Castes (288), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is a stone Sivalingam and images of Parvati, Ganga and also of Hanuman in the Siva temple on the bank of the river Godavari. There is another image of Hanuman in the village.

Gangapuja is performed to the river Godavari, locally called by the sacred name Ganga, usually in winter and summer, on Wednesdays and Fridays People come there in carts and fulfil their vows A small catamaran of straw is made by such devotees, decorated with *pasupu* and *kumkum* and is left to float in the waters Cocoanuts are offered and animals are sacrificed on the bank of the river The devotees offer cocoanuts, fruits, flowers in the temple to Lord Siva and Hanuman.

SOURCE. *Sri A Gopaiah, Teacher, Vempalle Venkataraopet*

9. **Regunta**—Situated at a distance of 8 miles from the river Godavari and 58 miles from the Nizamabad Railway Station on the Kacheguda-Manmad metre gauge section of the Central Railway.

The total population of the village is 1,148 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Velama, Kapu, Vadrangi, Kammara, Kamsali, Kummari, Yadava, Tenugu, Chakali, Mangali, Sale, Goundla, etc , Scheduled Castes (260)–Mala, Madiga, Dudekulas and Muslims. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

There are small temples of village deities Pochamma, Tataiah, Tatamma and Mahalakshmamma There are idols of Hanuman and Venkateswaraswamy at certain common places for general worship The tomb of a Muslim warrior Hasanaiah is also there.

Tatamma and the Tataiah festivals are celebrated in *Jaishtam* (May-June) . Sri Venkateswaraswamy Aradhana is performed by people occasionally Pochamma and Mahalakshmi are worshipped in *Ashadham* (June-July) Fowls, goats and sheep are sacrificed to these deities These functions are confined to this village only. *Bhajans* are performed near the idol of Hanuman every week

SOURCE *Sri K Satya Prabhakar Reddy, Headmaster, Government Primary School, Regunta*

10. **Itkial**—Situated at a distance of 50 miles from the Nizamabad Railway Station It was an Inam village ruled by Channamaneni family.

The total population of the village is 3,137 and it is made up of the following sub-communities of Caste Hindus–Brahmin, Vaisya, Velama, Kapu, Telaga, Vadrangi, Kamsali, Mangali, Kammara, Kummari, Chakali, Perika, Sale, Goundla, Golla, Medara, etc , Scheduled Castes (495)–Mala, Madiga; and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Lord Venkateswaraswamy with the stone image, with 4 hands holding *sankhu* and *chakra*, etc., along with his consorts on either side There is a stone *Makara Toranam* depicting *Dasavatharams* (10 incarnations of Lord Vishnu). The temple of Anjaneyaswamy is by the side of the above temple. There are the temples of the village deities Mahalakshmi, Pochamma and Tatamma also.

Sri Venkateswaraswamy Dravida Vedadhyayanam and Kalyana Rathothsavam are celebrated from *Phalguna Suddha Panchami* to *Bahula Chaviti* for 15 days (February–March) *Pulihora*, *dadhyojanam* and *chakkarapongali* are offered It is of ancient origin and of local significance The chief patron is Sri Satyanarayana Rao, son of the late Channamaneni Venkatanarasimha Rao of Padmanayaka family. Hindus, local and from the neighbourhood, congregate *Pujari* is a Vaishnava of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all and there is free feeding to Vaishnavite Brahmins.

Navarathrothsavamulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October)

Animals are sacrificed to the deities. Pochamma and Mahalakshamma when epidemics break out in the village. Intoxicants are also taken.

SOURCE: *Sri M G. Abdul Nabi, Head Master, Itkial*

11 Raikal—Situated at a distance of 12 miles from Jagtial and 58 miles from the Nizamabad Railway Station There is bus service from here to Koratla and Jagtial. Charlakondapur is the hamlet of this village.

The total population of the village is 5,141 and it is made up of the various sub-communities of Caste Hindus , Scheduled Castes (595) , and Muslims The chief means of livelihood of the residents are agriculture, agricultural labour, weaving and other traditional occupations

Kesavanathaswamy temple, Anjaneya temple and temples of village deities, Bhimanna and Pochamma and a mosque are the places of worship in Raikal. The ancient temple of Kesavanathaswamy is supposed to have been constructed in the 11th century A D. by the Kakathiyas. There are three sanctum sanctorums with separate *sikharams* (towers) In the first three is the image of Panchamukhalingaswamy – a Sivalingam with five faces. In the second there is the image of Kesavanathaswamy. The image of Lord Brahma in the third sanctum is said to have been stolen. The sculpture and architecture of the temple and the stone pillars resemble those of the thousand pillared temple of Hanamkonda of Warangal District It is locally claimed that the Panchamukhalingam exists at two places only in India, one at Kasi (Benaras) and the other in this village There is a tank near about the temple. This tank is also said to belong to the period of Kakathiyas.

The temples of Rajeswaraswamy and Narasimhaswamy, the latter with a black stone image of the Lord, are the places of worship in Charlakondapur, hamlet of this village. There is a temple of the village deity Pochamma also. The Rajeswaraswamy temple and some choultries are located in the compound of Narasimhaswamy temple. It is called Nallagonda Narasimhaswamy temple.

Bhimanna Jatara is celebrated for 3 days from *Magha Suddha Purnima* (January-February) On *Purnima* day there is *kalyanam*, on *Padyami* there is *jatara* and on *Vidiya* there is *rathothsavam*. Fowls and sheep are sacrificed to the deity It is being celebrated for the past 80 years and extends to the neighbourhood also The chief patrons are Besthas About 5,000 people, local and from the neighbouring villages, congregate. There is a *pujari* with hereditary rights.

A fair is held in connection with the jatara for 3 days near the temple with a few shops selling eatables, lanterns, mirrors, combs and toys, etc

Narasimhaswamy Jatara is celebrated for 3 days from *Phalguna Bahula Vidiya* (February-March) in Charlakondapur. On the second day

there is *rathothsavam* Before the chariot is dragged, a goat is sacrificed before the wheels and cocoanuts are broken It is taken 5 times around the temple 'During the procession, cocoanuts, *pyalalu* (puffed grain), balls of *pyalalu* with jaggery and also fowls are thrown at the *ratham* People afflicted with diseases and madness worship this Lord to get rid of their complaints This Jatara is being celebrated for the past 100 years and is confined to the surrounding villages About 600 devotees, local and from the nearby villages, congregate *Pujari* is a Goundla with hereditary rights Lumps of *prasadam* are thrown at the crowd of people and it is believed that the person who catches hold of it will have his desires fulfilled

A fair is held in this connection near the temple Eatables, lanterns, torchlights, mirrors, combs, baskets, toys, etc , are sold

SOURCE 1. *Sri J Ramanaiah, Teacher, Raikal*
2 *Sri A Rajagangaram, Teacher, Charlakondapur*

12. Pembatla— Situated at a distance of 6 miles from Jagtial town on the route from Jagtial–Rallavagu Project

The total population of the village is 952 and it is made up of the following communities · Caste Hindus – Munnurukapu, Thammala, Chakali, etc , and Scheduled Castes (107) – Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Dubba Rajeswaraswamy temple with the stone Sivalingam and the images of Ganapathi and Nandi and Anjaneyaswamy temple, near the former are the places of worship in this village

Rajeswaraswamy Uthsavam is celebrated during Mahasivaratri from *Magha Bahula Triodasi* to *Amavasya* (January–February) for 3 days Cocoanuts, jaggery and sugar are offered to the deity It is being celebrated for the past 200 years and is confined to the nearby villages About 6,000 devotees, local and from nearby places, congregate *Pujari* is Thammala Venkanna of Kowsika *gotram* with hereditary rights

A fair is held in connection with the festival for 3 days near the temple Eatables, utensils, lanterns, glassware, mirrors, combs, photos, books and clothes, etc., are sold in the fair

A drama is staged by the local people on Sivaratri day.

On Mondays and Saturdays in *Sravanam* (July–August), the devotees from the neighbouring villages congregate and distribute *prasadam* to all and observe *jagarana*

SOURCE *Sri B Satyanarayana, Teacher, Lachakkapet*

13 Arpapalle— Situated at a distance of about 10 miles from Jagtial

In the distant past three persons Harkadu, Kotadu and Kankadu were ruling Harpa Fort It is believed that Harkadu founded this village and gave his name to this village as Arkapalle which later became Arpapalle.

The total population of the village is 1,615 and it is made up of the following communities . Caste Hindus–Vaisya, Kapu, Padmasale, Chakali, Kammara, Kummari, Kanchari, Vadrangi, Gowda, Bestha, Golla, Scheduled Castes (138), and Dudekulas Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Hanuman temple and village deities Pochamma, Mysamma and Tatamma are the places of worship in this village. There is also one image of Venkateswara in the village.

Gramadevatala Uthsavam takes places in *Ashadham* (June–July) Animals are sacrificed to propitiate the deities The Hindus of the village take part in it.

SOURCE : *Sri S Narayan, Teacher, Government Primary School, Arpapalle*

14 Dharmapuri— Situated at a distance of about 30 miles from Jagtial town and 32 miles from Peddapalle Railway Station on Wardha–Kazipet broad gauge section of the Central Railway. It is on the western bank (right bank) of the sacred river Godavari, which flows near the village on the south forming a natural boundary between Karimnagar and Adilabad Districts It is said to be one of the oldest villages in the State The place is rather difficult of access. There is a bus

service from Karimnager to Kapparaopet, which is 10 miles distant from Dharmapuri, from where one has either to walk or to go on a country cart. Alternatively, one has to get down at Mancheriyal Railway Station which is on the Kazipet–Wardha Section of the Central Railway and from there go up to Venkatapuram by bus, and then walk six miles and cross the river Godavari to reach Dharmapuri The total distance from Hyderabad to this place is about 160 miles. Due to the great sanctity attached to the place, pilgrims flock here in large numbers in spite of the difficulty in communication

> "Dharmapuri is not only one of the oldest villages of Andhra Pradesh but also comparatively a big one considering its inaccessibility It has about 2,000 houses which are built in the old fashion The village is a famous and renowned one as a centre for Vedic studies and for several centuries in the past, Sanskrit pandits have emerged from this village The tradition and environment of the place prove that it was a great seat of learning of Vedic and Sanskrit studies in the past." 1

Dharmapuri Ramayanam states that the town was constructed by a king named Dharmavarma

The place is important historically also. During the Kakathiya period Rudradeva, son of Prola II ruled over Warangal between 1158-95. Dharmapuri was at that time under Dommaraju and an inscription at Hanamkonda states that Rudradeva invaded the domain of Dommaraju The Kakathiya architecture in the temples, particularly the Siva temple and some other stone inscriptions of Kakathiya times prove that during the time of Kakathiyas and even earlier Dharmapuri was a sacred place In his great work '*Kalapurnodayam* (a classic in Telugu) Pingali Surana mentions Dharmapuri as a village situated on the banks af the river Godavari. In the absence of any other village of its name on the banks of the river Godavari it may be construed that this is the same Dharmapuri referred to by Pingali Surana This undoubtedly speaks of the importance of Dharmapuri during the Vijayanagara period also. The Kings of Ramagiri appeared to have some connection with this important place during their period The renowned Telugu poet Madiki Singana in his book *Padmapuranothara Khandam* refers that Kesana, brother of Kandanamathya, who was the commander under King Muppadi of Ramagiri, constructed a choultry at Dharmapuri and worshipped the Lord Narasimhaswamy [2] Akkanna and Madanna, the ministers of Golconda Kingdom and the uncles of the famous devotee Ramadas of Bhadrachalam had visited this place, had *darsan* of Nrusimha and constructed a step-well to commemorate their visit Even to-day it goes by the name Akkanna Madanna well During the Muslim rule it was a target of vandalism of Rohillas and Lord Nrusimha's temple was converted into a mosque The mutilated idol of the Lord was recently excavated in Godavari bed on 24-11-1962. It is a beautifully carved piece of 8′ height Thus the sacred place Dharmapuri had seen 800 years of its existence known to us Dharmapuri produced celebrated men of letters and art Cheligonda Dharmanna, the author of *Chithra Bharatam* in Telugu, was born here The famous Sathaka writer Seshachala Das wrote three *sathakams* (books of hundred and eight verses) viz, *Narahari Sathakam*, *Nrukesari Sathakam* and *Nrusimha Sathakam*, the last of which is so popular that it is not an exaggeration to say that there is hardly any village in Andhra where people do not recite the popular poems ending with the couplet:

"భూషణవికాస శ్రీ ధర్మపురనివాస
Bhushanavikasa Sri Dharmapuranivasa
దుష్ట సంహార నరసింహ దురితదూర
Dushta samhara Narasimha duritadura"

Narasaiah, the author of *Srimath Dharmapuri Ramayanam* in Yakshaganam hails from this place

The total population of the village is 6,383 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (706), and Scheduled Tribes (96) Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents

The most important temple in Dharmapuri is the one dedicated to Lord Vishnu as Narasimhaswamy This holy place with its presiding deity is mentioned in the *Brahmanda Purana* There is an unpublished palm-leaf manuscript in Sanskrit with the title *Dharmapuri Kshetra Mahathmyam* describing the puranic story and the greatness of this Lord in great detail.

> "The Avatara of Lord Vishnu as Lord Narasimhaswami is a famous and important one. To save Prahlada, who was a great devotee, the Lord Vishnu took on the incarnation of Narasimhaswami and killed Hiranya Kasipu While fighting with this God, Hiranya Kasipu, who was a great devotee of Lord Siva, prayed to Lord Siva to save him in the last moment Lord Siva who, by

1. N Ramesan, *Temples and Legends of Andhra Pradesh*, p 175
2 Referred in *Pracheenandhra Charitraka Bhugolam* by Sri K. Eswara Dutt, pp. 319-320

nature, cannot but respond immediately to a call in distress on the part of his sincere devotees, immediately rushed to the aid of Hiranya Kasipu and took the shape of a Sarabha and fought with Lord Vishnu and at last died at the hands of Lord Vishnu Since Sarabha was none other than Lord Siva himself, Lord Vishnu had to exert himself tremendously and had to evoke all his powers before he could kill Sarabha To do this Lord Vishnu evoked the full wrath and fury of which he was capable and hence even after killing Sarabha, the wrath of the Lord was so great that he could not control himself and was wandering with that fearful aspect in the forest of Dandakaranya All the Gods became very much frightened at this terrific aspect of Lord Vishnu which is known as Ugra Narasimha, and approached Lord Brahma to suggest some means to pacify the *ugra swarupa* of Lord Vishnu somehow or other

Lord Brahma did penance for a long time in the Dandakaranya Once, during that period, a king by name Dharma Varma, who was ruling that part of the land, was very eager to know about the most important of all the four *purusharthas* With this desire, Dharma Varma went to a pious man named Vishnu Sarma, who taught him that there was no salvation in this world for any one who did not worship Lord Vishnu Accordingly Dharma Varma set out for penance with strong faith and determination He was instructed by Vishnu Sarma to pacify Lord Brahma first as only through him could Lord Vishnu in the form of Narasimha be approached. So Dharma Varma first pacified Lord Brahma with his penance Brahma appeared before him and invited Lord Narasimha in a sacrifice This place is at present called the Brahma Pushkarini

Lord Vishnu was pleased with Brahma and Dharma Varma and appeared before them in the form of Narasimha Brahma thereupon requested him to remain there permanently in his *soumya rupa* and not in *ugra rupa* and to restore to him (Brahma), his worship, etc , which he lost due to the curse of Rishi Bhrigu Narasimha granted these two boons and accordingly established himself in his *soumya rupa* at the same spot This is called the present village of Dharmapuri.

The *dhruvabhera* of the Lord in this temple is seated in *padmasana* position with palms extended downwards on the knees The appearance is in the yogic form and not in the *ugra rupa* This kshetra since that time is called Dharmapuri after the name of Dharma Varma who actually strove for the vision of the Lord Brahma also came to be worshipped in this temple, since Dharma Varma first did penance to Brahma and hence in the temple of Dharmapuri there is the image of Lord Brahma, which is very rare in temples

The other important deities of this temple are a big idol of Yama at the gate and an idol of Murali Krishna and another of Balarama, the two latter being kept at the inner gate. There are also eight idols of Lord Hanuman around the temple The Brahma idol is a big one about 6 feet high with four faces

As per the above puranic narration, Lord Narasimha is said to be existent even prior to the manifestation of the river Godavari itself So many of the *puranic kundas* are now only traditionally recognised in the river bed which is full of rocks There is a small stream called Bhadra falling into the river Godavari It is said in the above quoted *purana* that it was the emblem of a lady who once performed penance in order to marry Lord Vishnu and finally took this shape to remain for ever by the side of Lord Narasimhaswami Many other such spots in the river are attributed to many tales of the *puranas*

There are four other temples at Dharmapuri which are equally important There is a Ramalingeswara temple which is very near to the Narasimhaswamy temple It is stated that Lord Rama, while returning from Lanka after the conquest of Ravana, visited this place which is a part of Dandakaranya and consecrated here God Siva as he did in Rameswaram The Linga is said to be of sand stone and the Siva temple which has an equally hoary past is now in good condition and daily worship of the Lord is also being done here

There is another temple called Nutana Narasimhaswami temple This is also very near to the main Narasimhaswami temple It is stated that a Brahmin of the village found this idol in some cave at a place about 20 miles from this village and brought it here and consecrated it This temple is also a powerful one and is extremely popular with the pilgrims The third temple of Dharmapuri is the Gomateswara temple which is a Siva temple and is said to have been consecrated by Gowthama Rishi while bringing Godavari to this *kshetram.* There are finally one Dattathreya temple and one Rama temple on the banks of Godavari which are said to be of later origin There is no mention of these two in the puranas "1

Dakshina Murthy, Vinayaka, Saptha Mathrukas carved on a single slab of stone and Mahishasuramardhani are the idols that are worshipped in Siva temple. The sixty-pillared temple, Venugopalaswamy temple, Hanuman temple, Pochamma temple, Mahalakshmi temple and Akkapalle Rajanna temple are the other temples here

Besides Brahma Pushkarini, there is Swetha Varaha Teertham to the south of Dharmapuri. It got this name as Lord Vishnu bathed in this during Varahavatharam, one of his ten incarnations. To the west there is Pushpa Sarovaram In the river Godavari, there are bathing ghats called Brahma Gundam, Sathyavathi Gundam, Chakra Gundam, Yama Gundam, etc There is a belief that he who takes a bath in Yama Gundam would be saved from torture by Yama. Sathyavathi Gundam, has a legend behind it King Rathnangada had a daughter Sathyavathidevi, who was married by deceit to a serpent, which was given birth to by a queen The grief stricken princess went on taking bath in several sacred waters The serpent was converted into a prince when she took a bath in Dharmasarovaram and hence it got the name Sathyavathi Gundam from that time. The Sathyavathi

1 N Ramesan, *Temples and Legends of Andhra Pradesh*, pp. 176-179

temple at Dharmapuri with 40 feet high single stone pillar is still there

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated for 11 days from *Phalguna Suddha Dasami* to *Bahula Panchami* (February-March), The *dolothsavam* in *Brahma Pushkarini* on *Purnima* and the car festival on *Bahula Panchami* are very important The *chakra teertham* function in Godavari river is celebrated on similar lines as that held in Narasimhaswamy temple at Antarvedi (East Godavari District) near the estuary of that great river This is an ancient festival extending to the whole district and to the neighbouring districts About one lakh of Hindu devotees congregate

The Government of Andhra Pradesh have constituted in 1965 a Renovation Committee under the name 'Sri Dharmapuri Lakshminarasimhaswamy Uddharana Sangham'

SOURCE
1. Andhra Prabha, *Weekly dated 19-6-1963*
2. Temples and Legends of Andhra Pradesh *by Sri N Ramesan*
3. *District Health Officer, Karimnagar*
4. *Superintendent of Police, Karimnagar*
5. *An article in* Aradhana, *August 1965*

15. Gopalapur— Situated at a distance of 14 miles from Jagtial.

The total population of the village is 1,540 and it is made up of the following communities· Caste Hindus–Velama, Kapu, Vaisya, Vadla, Kammara, Kamsali, Mangali, Chakali, Tenugu, Goundla, Bestha, Golla, Padmasale, and Scheduled Castes (244) – Mala, Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Sri Narasimhaswamy temple is the place of worship in this village.

Sri Krishna Jayanthi is celebrated on *Sravana Bahula Ashtami* (July–August) in Narasimhaswamy temple It is being celebrated from ancient times and is confined to this village only Local people participate A Vaishnava Brahmin is the *pujari* with hereditary rights. *Prasadam* is distributed to all

SOURCE · *Sri P Narasaiah, Headmaster, Gopalapur*

16. Kamalapuram— Situated at a distance of about 13 miles from Jagtial

The total population of the village is 1,412 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (334) Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Hanuman temple is the place of worship in this village

Hanuman Jatara is celebrated for one day on *Vaisakha Suddha Purnima* (April–May) About 500 local people participate in it

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

17. Velgonda— Situated at a distance of 9 miles from Jagtial

The total population of the village is 1,585 and it is made up of the following communities Caste Hindus–Boya, Velama, Kapu, and Scheduled Castes (338)–Mala Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

There is a temple of Anjaneyaswamy in this village

Anjaneyaswamy Uthsavam is celebrated in *Sravanam* (July–August)

Pochamma Aradhana is celebrated in *Phalgunam* (February–March) Animals are sacrificed to the deity. Kapus and Malas are the patrons Local people of all communities take part in it.

SOURCE · *Sri Ram Gopal, Headmaster, Panchayat Samithi School, Velgonda*

18 Buggaram— Situated at a distance of 12 miles from Jagtial It is said that formerly there were many water springs in this place Hence the place was called Buggaram (*bugga* means spring). Some gold pieces believed to have been left in the past by the marching armies were found by the local shepherds. It is said that a local chieftain called Kondala Rayudu used to terrorise people in the area with some followers During Bobbili battle there was a lot of bloodshed here also, hence the hillock got the name Ranamkota (*ranam*

–battle, *kota*–fort) The hillock is of black boulders and there are hills all around. These ranges join the hills of Adilabad District

The total population of the village is 2,525 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Padmasale, Munnurukapu, Vadla, Kammara, Kummari Chakali, Yellapu, Sathani, Mera, Goud, Golla, Perika, Mangali, Balija, etc , Scheduled Castes (417)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing and other traditional occupations

The temples of Venkateswaraswamy and Siva and of the village deities Pochamma and Tatamma are the places of worship in the village.

Sri Venkateswaraswamy Sevothsavam is celebrated during Ugadi for one day on *Chaitra Suddha Padyami* (March – April) It is being celebrated for the past 30 years and is of local significance The patrons and followers are Sathanis The local Hindus, irrespective of caste or creed, congregate *Pujari* is a Sathani with hereditary rights

SOURCE *Sri I Lakshmi Narayanachari, Teacher, Government C P School, Buggaram*

19 Chinnapuram—Situated beside Dharmapuri–Jagtial road, at a distance of 8 miles from the river Godavari and 10 miles from Jagtial

The total population of the village is 599 and it is made up of the following communities Caste Hindus – Vaisya, Viswabrahmin, Velama, Kapu, Perika, Kummari, Chakali, Mangali, Golla, Tenugu, Sale, Gowd, etc, Scheduled Castes (189) –Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Narasimhaswamy temple and Venkateswaraswamy temple on a hillock nearby are places of worship in the village The images of Anjaneyulu and the village deities Pochamma and Tatamma are also installed in the village

Venkateswara Aradhana is celebrated for a day on *Phalguna Bahula Amavasya* (February–March) *Abhishekam*, *naivedyam* and *deeparadhana* are performed daily *Pujari* is a Dasari

Village deities are worshipped in the months of *Ashadham* (June–July), *Sravanam* (July–August) or *Bhadrapadam* (August–September), when epidemics break out in the village. Sheep are sacrificed to the deity.

SOURCE *Sri M Nagaiah, Chinnapur, P. O. Buggaram*

20. Somanapalle – Situated at a distance of about 8 miles from Jagtial

The total population of the village is 914 and it is made up of the following communities: Caste Hindus–Kapu, Perika, Goundla, etc ; and Scheduled Castes (75) – Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the village deities Pochamma and Mahalakshmamma in the village There is an image of Hanuman on a raised platform

Mahalakshmamma and Pochamma are worshipped for a day in *Sravanam* (July–August) Fowls and sheep are sacrificed to the deity The local Hindus congregate

SOURCE *Sri A Lingaiah, Teacher, Somanapalle*

21. Takkallapalle— Situated at a distance of 4 miles from Malyal Panchayat Samithi, 10 miles from Jagtial–Karimnagar road *via* Malyal and 14 miles from Jagtial It is said that this village was constructed 3 centuries ago after the decay of the Gangupalle village There is a tank called Gangupalle Kothacheruvu with the name of that old village. There are also a ruined Venkateswara temple and a deity Gangupalle Pochamma There is a dilapidated fort in this village said to have been constructed by Delakonda Thatanna There is a tank in the fort which is also in ruins.

The total population of the village is 738 and it is made up of the following communities Caste Hindus–Kapu, Goundla, Muthracha, Vadla, Kammara, Kamsali, Chakali, Mangali, Padmasale, Jangam, Yadava, and Scheduled Castes (165)–Mala and Madiga Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

There is a temple of Sri Rajeswaraswamy in this village with the stone Sivalingam along with

the images of Ganapathi and Nandi There is another Siva temple called Bollamuvari Sivalayam, with a Sivalingam on a pial and with the images of Vinayaka, Nandi and Hanuman There is another stone image of Hanuman with no temple or pial. There are the temples of village deities Pochamma and Mahalakshmamma also

Sri Rajeswaraswamy festival takes place for one day on *Magha Bahula Amavasya* (January–February) A procession of the deity is arranged. Cocoanuts are offered. It is being celebrated from ancient days. The temple has an Inam of 3 acres wet land and 6 acres dry land The local Hindus participate. The *pujaris* are Jangams with hereditary rights.

Pochamma and Mahalakshmamma *pujas* are performed for one day in *Sravanam* (July–August). Fowls and sheep are sacrificed The local Hindus take part.

SOURCE : 1. *Sri V. M. Anandam, Teacher, Takkallapalle*
2 *Sri S Narayanaswamy, Headmaster, Takkallapalle*

22. Tatpalle— Situated at a distance of 5 miles from Jagtial. Karimnagar–Nizamabad bus route passes through this village

The total population of the village is 1,419 and it is made up of the following sub-communities Caste Hindus–Brahmin, Munnurukapu, Vaisya, Goundla, Padmasale, Mangali, Telaga, Vadla, Kammara, Kamsali, Perika, Sathani, Scheduled Castes (279)–Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venkateswaraswamy and Appannaswamy and Anjaneyaswamy Gadde are the places of worship in this village.

Lord Venkateswaraswamy Uthsavam is celebrated from *Magha Bahula Panchami* to *Sapthami* (January–February) for 3 days Cocoanuts are offered It is of ancient origin and of local significance The local Hindus congregate. *Prasadam* is distributed to all.

Appannaswamy Uthsavam is celebrated on *Chaitra Suddha Padyami* (March–April).

SOURCE *Sri V K Devalingam, Headmaster, Elementary School, Tatpalle*

23 Jagtial—Taluk headquarters situated at a distance of 50 miles from Pedapalle Railway Station on Kazipet–Wardha Section of the Central Railway Jagtial in Karimnagar District is a very old town A local correspondent derives the name of the town thus During the rule of the Mauryas a unit of administration was called *yukthi* or *jukthi* and *alaya* meant a centre. This town must have been such a centre and appropriately called Jukthialaya This appears to have been gradually changed Jakthyala and finally to Jagtial. The head of a *suba* region was called *yukthudu* under Rashtrakutas and Chalukyas

It is said that during the days of Rashtrakutas, Polasa (the corrupted form of the old name Poluvasa) was the local capital of a chieftain of the area called Pola. Verily this part of the country formed part of Polavasa desa and was ruled by a chieftain Medaraja. This chieftain was humbled and unseated by the Kakatiya king

> "Durga was succeeded by his brother Prola II in or about A D 1117 Two inscriptions belonging to his reign which have recently come to light, state that he established the son of Gokarna on his throne, defeated Medaraja, conquered Polavasadesa (probably the territory of this chieftain) and bestowed it on Gangaraja who built a temple for the God Prasanna Kesavadeva at Hanumakonda" 1

From that time onwards the importance of Polasa declined and that of Jagtial increased After the conquest of the Deccan by Aurangazeb, a member of the Asaf Jahi dynasty constucted a fort at Jagtial in 1182 Hijri year i e, 1773 A D and this year has been inscribed on the main entrance of the fort in Arabic letters as *(Jameki Thela)*, the sum of the numbers indicated by the several letters of the word being 1182 The name Jameki Thela thus arrived at became the name of the fort namely Jakithiala, which corrupted into Jagtial in course of time This fort was constructed by a French Engineer whose name was James, though he was popularly known as Dhamsa James is equivalent to Jack in French and Thol is a round structure When both the words are combined, the fort became Jakthol or Jagtial.

The total population of the town is 23,167 and it is made up of several sub-communities of

1 G Yazdani, *The Early History of the Deccan*, Parts VII-XI, p 581

Caste Hindus, Scheduled Castes (2,193), Christians and Muslims Agriculture, trade, services, labour and other traditional occupations are the chief means of livelihood of the people There are the temples of Gopalaswamy, Venkateswaraswamy, Siva and Rama and those of village deities Yellamma, Pochamma, Mahalakshmamma and Tatamma in the town Besides these temples there are 3 large mosques and churches too

Gopalaswamy Aradhana takes place during Dasara for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) *Jammi* tree is worshipped. Pandavas took back their weapons from the *jammi* tree, which were placed on it before they went into exile incognito About 3,000 Hindus, local and from the surrounding villages also, congregate There is free feeding

A fair is held in this connection near the temple Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes and toys, etc , are sold.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April) in Rama temple.

Ganapati Navarathrulu are celebrated from *Bhadrapada Suddha Chaviti* to *Chaturdasi* (August–September) in Siva temple

Goats, fowls and sheep are sacrificed to the village deities, Pochamma, Yellamma, Mahalakshmamma and Tatamma occasionally

SOURCE
1 *Sri G Narayana, Teacher, Government Multi-purpose High School, Jagtial*
2 *Sri T Ramsingh, Teacher, Government Multi-purpose High School, Jagtial*
3 *Sri T Sathaiah, Teacher, Government Multi-purpose High School, Jagtial*
4 *Sri G Mallesam, Teacher, Jagtial*
5 *Sri Ramakrishnaiah, Headmaster, Government Multi-purpose High School, Jagtial*

24 Polas — Situated at a distance of 4 miles from Jagtial on Jagtial–Dharmapuri road and about 60 miles from Nizamabad and Peddapalle Railway Stations

This is an ancient village once ruled by a vassal of Kakathiya Empire. Formerly this was the capital of Polavasadesa or Polas ruled by some chieftains. One of the inscriptions at Hanamkonda refers that Polavasa Desa was annexed by Kakatiya King Rudra Deva

"శ్రీ మన్మైలిగి దేహసంగసమయ ప్రోద్భూత
Sri manmailigi dehasangasamaya prodbhuta
దర్పావహం
darpavaham
ప్రాప్త శ్రీ పోలవాసదేశ విభవం శ్రీ రుద్రదేవం
Prapta Sri Polavasadesa vibhavam Sri Rudradevam
సదా
sada "1

G Yazdani in his book, *Early History of the Deccan*, however, mentions that this place became a tributary to Kakatiya Kings in the times of Prola II

There is a mention about this place in *Kridabhiramam* It is stated this was one of the important seats of the deity Ekaveera the Goddess who was worshipped by mighty Kakatiyas with great veneration and devotion.

"తరుణి హైహయ దంతోస్తి పటలంబు గవద
Taruni haihaya danthosthi patalambu gavada
పెరుగజేసి కట్టెనరుత
perugajesi kattenarutha
మండపాకను, బెనుపాక, మాహురమున
Mandapakanu, Benupaka Mahuramuna
నాగవరమున పొలాస, ననిచెనింతి
Nagavaramuna, Polasa, nanichenınthi,
యోరుగంట వసించె నీలోత్పలాక్షి
Yoruganta vasinche neelotpalakshi
కాకతమ్మకు సైదోడు యేకవీర
Kakatammaku saidodu Yekaveera "2

Even now there are the relics of the old fort, moat and four main gateways to the village, which was inside the fort walls It is locally believed when Medakshamapathi was ruling this place a battle took place at this place between him and Baluguru Kondalarao, who won the battle. As a consequence the town was pillaged. Afterwards, it was gifted to Brahmins as an *agraharam* with the name Rishipalle A local Brahmin's servant was once ploughing the land and his plough struck on a Sivalingam buried in the field. The Sivalingam was damaged a little. The ploughman and his bulls died on the spot That night the Lord appeared in a dream of

1 K Eswara Dutt, *Prachinandhra Charitraka Bhugolamu*, pp 232–233
2 *Ibid*

Muthyapu Kesava, a native of Warangal and said that he was Poulasthya Brahma and ordained him to construct a temple for him by the side of Rishipalle, on the spot where the Sivalingam was struck by the plough. Accordingly, Muthyapu Kesava constructed a temple and changed the name of the village Rishipalle as Poulasthyapuram In course of time the name got corrupted into Polasa. There is an older temple built before Poulasthyeswaralaya In that temple there is the idol of a warrior, and a *mantapam* and a *koneru* are also there A stone inscription by the side of *mantapam* records that it was constructed by the Kakathiyas. This temple and *mantapam* are, however, in ruins There is a tank called *Yellammacheruvu* by the side of this village There is an image of Narasimhaswamy installed by Kondal Rao on a mound nearby The statue of Kondal Rao with a broken hand lies at about 200 yards away from Narasimhaswamy image

The total population of the village is 2,379 and it is made up of the following sub-communities Caste Hindus—Brahmin, Vaisya, Kapu, Goundla, Padmasale, Tenugu, Vadla, Kammara, Kamsali, Kummari, Chakali, Mangali, etc., Scheduled Castes (345)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There are temples of Jogeswaraswamy, Sankarrao, Venugopalaswamy and Poulasthyeswaraswamy and of the village deities, Tatamma, Pochamma and Mahalakshmamma in this village. There are many Anjaneya images, Sivalingams, Nandi and Naga images around the village.

Tatamma, Pochamma and Mahalakshmamma Jatara is celebrated on Wednesdays, Fridays and Sundays in *Ashadham* (June-July) and *Sravanam* (July-August) Goats, fowls and sheep are sacrificed. Fasting is observed It is of ancient origin and the local Hindus participate

Abhishekam to Poulasthyeswaraswamy is performed on Mondays in the months of *Sravanam* (July-August), *Karthikam* (October-November) and *Vaisakham* (April-May) The temple has 98 acres of Inam land *Pujaris* are Brahmins of Harithasa *gotram* with hereditary rights

Special worship is performed to Venugopalaswamy on festival days There are 45 acres of Inam land for this temple *Pujaris* are Vaishnava Brahmins

SOURCE *Sri T. Perumallu, Teacher, Polas*

25 Israjpalle—Situated at a distance of 12 miles from Jagtial bus road by cart track and 26 miles from Mancheriyal Railway Station

The total population of the village is 848 and it is made up of the following communities Caste Hindus–Vaisya, Kapu, Sale, Sathani, Kamma, Kuruma, Goundla, Golla, Munnurukapu, Yellapu, Kammara, Kamsali, Velama, Mangali, Chakali, Scheduled Castes (262)–Mala, Madiga, and Dudekulas Agriculture, agricultural labour and sheep rearing are the chief means of livelihood of the people

There is a temple of the village deity Pochamma at a distance of one furlong to the north-west of the village There is an idol of Mahalakshmi at a distance of 100 yards from Pochamma temple There is also an idol of Anjaneyaswamy (4 feet high) at a distance of 2 furlongs to the west of the village and the images of Anjaneyaswamy, Vighneswara, Naga, S v i and Parvathi have also been installed in 1954 in the middle of the village through the collective efforts of the people

Anjaneya Puja is performed in *Sravanam* (July-August) Cocoanuts, sugar and *naivedyam* are offered It is confined to this village only Local people of all communities take part in it

SOURCE *Sri Kandukuru Venkanna, Israjpalle*

26 Shakalla—Situated at a distance of 12 miles from Jagtial and 25 miles from Mancheriyal Railway Station.

The total population of the village is 930 and it is made up of the following communities Caste Hindus—Velama, Vaisya, Munnurukapu, Padmasale, Sathani, Vadrangi, Kammara, Kamsali, Kanchara, Bondili, Bestha, Goundla, Golla, Chakali, Mangali, Scheduled Castes (362)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is an idol of Anjaneyaswamy and of the village deities Pochamma, Mysamma and

Mahalakshmamma At a disiance of 16 yards from Anjaneyaswamy image theie is a stone inscription which has not been deciphered so far.

Anjaneyaswamy puja is performed on special occasions *Nityaradhana* (daily *puja)* is performed to the village deities, Pochamma, Mysamma and Mahalakshmamma.

SOURCE *Sri D Hanmandlu, Headmaster, Buggapuram*

27 Vengumatla—Situated at a distance of 8 miles from Kapparaopet bus stage on Karimnagar-Lakshettipet route and 32 miles from Pedapalle Railway Station

A story is told locally about the origin of the village Once a person Yellala Lingareddy, a native of Sathaiam went to his father-in-law's house in Gollapalle with a desire to construct a village as was the aspiration of several in those days He went two miles to the north of Gollapalle and found old forts and ramparts in that place He thought that it would be the proper place for the proposed village and took rest under a tree He had a dream in which he saw a light telling that his desire would be fulfilled and asked him to go to the east of the spot where he would find a '*koranda*' bush (a prickly shrub) It also ordered him to cut the bush and construct a house and live there At once he woke up and searched for the shrub and found it He constructed a hut there and lived there along with a few others As a light in the dream was the incentive for founding this village, he named the village Velgumatla (*Velugu*–light and *matla*–shrub). It is corrupted into Vengumatla in course of time.

The total population of the village is 1,524. and it is made up of the following communities Caste Hindus—Vaisya, Velama, Kapu, Padmasale, Kamsali, Golla, Chakali, Mangali, Gowd, Kummari, Kammara, Vadla, Scheduled Castes (219), and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Hanuman temple, Venkateswaraswamy temple on a hillock nearby and the temple of village deity, Poleramma are the places of worship in this village.

Sri Venkateswaraswamy Uthsavam is celebrated for one day on *Chaitra Bahula Panchami* (March-April) Cocoanuts and fruits are offered. It is being celebrated for the past 160 years and is of local significance. The village heads are the chief patrons The local Hindus congregate. *Pujari* is a Sathani Vaishnava with hereditary rights *Prasadam* is distributed to all.

Poshamma (Poleramma) Uthsavam is celebrated for one day on *Ashadha Bahula Panchami* (June-July) for the protection of the village. Goats, fowls and sheep are sacrificed to the deity The local Hindus congregate.

During Sivaratri i e , in *Magham* (January–February), *Sravanam* (July–August) and *Pushyam* (December–January) the devotees observe fasting and *jagarana* and take bath in the river Godavari near Kotilingala.

SOURCE · *Sri B. Maruthi, Village Sarpanch, Vengumatla*

28 Sthambampalle—Situated at a distance of 3 furlongs from the Karimnagar-Lakshettipet road and 22 miles from Mancheriyal Railway Station and 24 miles from Jagtial There is an ancient Siva temple in the village and a high stone pillar near it It is believed that the village was named after that pillar (*sthambham*–pillar, *palle*–village)

The population of the village is 1,976 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Vadla, Kamsale Kammara, Yadava, Gowda, Chakali, Mangali, Scheduled Castes (287)—Mala, Madiga, and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A Siva temple in a dilapidated condition and Venkateswaraswamy temple on a hillock nearby are the places of worship in this village.

Sri Venkateswaraswamy Rathothsavam is celebrated for 5 days from *Magha Suddha Dasami* to *Bahula Padyami* (January–February) There is *kalyanam* of the Lord on *Dwadasi*, *dopu uthsavam* on *Purnima* and *rathothsavam* on *Padyami*. Gokulashtami on *Sravana Bahula Ashtami* (July–August), Devinavarathrulu in *Asviyujam* (September-October) are also celebrated *Vahanams*, *moustaches*, *pattenamalu*, cash and cocoanuts are offered to the Lord by the devotees. Temple affairs

are managed by the Hindu Religious & Charitable Endowments Board and the temple owns some Inam lands About 2,000 devotees, local and from the neighbouring villages congregate *Pujari* is a Sathani Vaishnava of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held in this connection with a few shops near the temple. Eatables, toys and bangles, etc , are sold

SOURCE *Sri M Bapu Reddy, Teacher, Sthambhampalle*

29 Gullakota –Situated at a distance of 3 miles from the Karimnagar–Lakshettipet bus route and 16 miles from Pedapalle Railway Station It was originally a fort surrounded by big round boulders *(gundlu)* and it is guessed that this must have been the reason for calling the place Gundlakota, which has since been reduced to *Gullakota* Another version is that the fort was constructed by the Gandhe family who used to plunder (కొల్లగొట్టు *kollagottu)* the neighbouring villages They constructed a fort for their safety with the booty Hence the fort was called Kollakota and the name was corrupted into the present Gullakota Other gangs also began to plunder the villages and created a problem for the ruler of the region The Gandhe family succeeded in rounding up all such gangs and helping the ruler. As a recognition of the family's services to the State, this village was given to it as a Jagir.

The total population of the village is 2,887 and it is made up of the following communities Caste Hindus – Kapu, Golla, Goundla, Tenugu, Viswabrahmin, Chakali, Mangali, etc., Scheduled Castes (759)–Mala and Madiga The chief means of livelihood of the residents are agriculture, agricultural labour, sheep rearing, toddy tapping and other traditional occupations

Sri Venugopalaswamy temple is the place of worship in this village A temple raised over the tomb of Buchi Rajavva is the other place of worship

Sri Venugopalaswamy Uthsavam is celebrated for 8 days from *Phalguna Bahula Padyami* (February-March) It is an ancient festival and is confined to a few neighbouring villages. About 700 people, local and from nearby villages, congregate. The *pujari* is a Vaishnava with hereditary rights

A fair is held in connection with this festival. Eatables, utensils, pots, glassware, Ayurvedic medicines, books, photos, clothes, toys and fancy goods are sold

A local young woman was deified and is held in veneration, Buchi Rajavva's worship is continued throughout the year The story connected is narrated below A washerman in the neighbouring village of Dumpetipalle had a daughter called Buchi Rajavva. From her childhood she exhibited extraordinary devotion to God, reverence to elders, love for youngsters and her face shone with brilliance. She was married in her twelfth year and as she was the only issue the parents kept her and the son-in-law with themselves. A year after consummation she became pregnant and begot a male child A happy day was spent by all, but the night brought the gloom of her sickness and she died the following morning The body was buried and soon after the child also died The unfortunate parents spent a period of 16 days in grief at the end of which the mother had a dream The daughter told her in the dream that she ought not have been buried in the usual manner She consoled the mother and requested her to take her body out, put it in a tomb specially constructed and raise a temple over it It was difficult for the mother to convince others to put the instructions of the deceased daughter into execution, as they took the dream to be outcome of her mental agony. But the mother sincerely believed the words of her daughter and dug out the grave herself and when the body was seen fresh and shining, even after 16 days of burial, every one was astonished and convinced that there were super-human powers in Buchi Rajavva, who, during her life time too, had exhibited extraordinary qualities and conduct A tomb was constructed in which the body was placed and a temple was raised over it People of the place and of several villages around developed much devotion towards her and in course of time, the devotees got their desires fulfilled by worship to her. The devotees go to the temple practically every day, but the congregation is more on Saturdays and Mondays Only cocoanuts are offered The practice of worship at the tomb of Buchi Rajavva extends to several villages around The Vaishnava *pujari* of Sri Venugopalaswamy temple is also the hereditary *pujari* and manager of this temple to which nearly 800 devotees come on Saturdays and Mondays *Prasadam* is distributed to all and some devotees undertake feeding the poor, now and then.

The fair is practically a continuous one, with all the articles mentioned earlier On Saturdays and Mondays music, lotteries and petty gambling entertain the assembled visitors

SOURCE 1. *Sri Choksha Rao, Headmaster, J. B. S, Gullakota*
2 *Sri P. Venkat Rao, Teacher, Gullakota*

30. **Atmakur**— Situated at a distance of about 16 miles from Jagtial

The population of the village is 1,711 and it is made up of the sub-communities of Caste Hindus and Scheduled Castes (290). Agriculture and agricultural labour are the chief means of livelihood of the people

Venkateswaraswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September–October). The local devotees congregate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Karimnagar*

31 **Nancharla**— Situated at a distance of 32 miles from Peddapalle Railway Station on the Kazipet–Wardha broad gauge section of the Central Railway.

The total population of the village is 2,281 and it is made up of the following communities. Caste Hindus–Vaisya, Kapu, Tenugu, Chakali, etc, and Scheduled Castes (450). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

There is a Rama temple with beautifully carved out images of Sri Rama, Sita and Lakshmana. There is a *mantapam* before the temple.

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April). It is of ancient origin though of local significance Kapus are the patrons. The local Hindus take part in it. *Prasadam* is distributed to all

SOURCE: *Sri G. Venkatanarayana, Teacher, Junior Basic School, Nancharla*

32 **Tirmalapuram**— Situated at a distance of 14 miles from Jagtial and 32 miles from Peddapalle Railway Station

The population of the village is 1,511 and it is made up of the following communities. Caste Hindus–Brahmin, Vaisya, Kapu, Golla, Velama, etc, Scheduled Castes (244) and Scheduled Tribes (21) The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Mallanna in the village where there is a stone image of the deity.

Mallanna Uthsavam is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March–April) Devotees fulfil their vows for fulfilment of their desires It is being celebrated for the past 50 years and is of local significance. The local people congregate.

SOURCE: *Sri Basith Khan, Teacher, Tirmalapuram*

33 **Lakshmipuram**— Situated at a distance of 5 miles from the Karimnagar-Lakshettipet road, 6 miles from Jagtial and 28 miles from Peddapalle Railway Station.

The population of the village is 929 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Velama Goundla, Padmasale, Kamsali, Golla, Kummari, Kuruma, Gandla, etc, and Scheduled Castes (174)–Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, trade, sheep rearing and other traditional occupations.

Anjaneyaswamy is worshipped in the form of a stone image under a tree at a distance of one mile from the village Village deities Tatamma and Pochamma are also worshipped.

Hanuman Jatara is celebrated for one day on *Magha Bahula Triodasi* (January–February). Bullock carts are decorated and taken round the temple. Cocoanuts, fruits and flowers are offered *Bhajans* are performed during the whole of *Sravanam* (July-August) The devotees, local and from the nearby villages, congregate *Pujari* is a Brahmin *Prasadam* is distributed to all and there is free feeding for the devotees who perform *bhajans*

Pujas are performed in *Ashadham* (June–July) and *Sravanam* (July–August) for the deities, Tatamma and Pochamma.

SOURCE 1 *Sri A Siva Rajam, Assistant Teacher, Primary School, Lakshmipuram*
2 *Sri C Ramanarayana, Teacher, Lakshmipuram*

34 **Chilwakodur**—Situated at a distance of 14 miles from Jagtial on the Jagtial-Lakshettipet bus route and 30 miles from the Peddapalle Railway Station Govindapalle is a hamlet of this village

The total population of the village is 2,179 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Thammalla, Sale, Kapu, Golla, Gowda, etc , Scheduled Castes (447)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Ramalingeswaraswamy temple is the place of worship in this village There is a stone Sivalingam of the Lord in it and the temple has 5 *sikharas* and is a very ancient one There is a perennial stream by the side of the temple.

Sri Ramalingeswaraswamy Uthsavam is celebrated for one day on *Chaitra Suddha Vidiya* (March-April). *Pujas* and *abhishekams* to the Lord are performed Cocoanuts and fruits are offered This festival is confined to Chilwakodur and its hamlet Govindapalle It is of ancient origin. Decorated carts are swiftly taken round the temple This has been the practice coming down from the days of old *jagirdars* who used to bring new carts on Telugu New Year's Day and drive them around the temple, before actually putting them to use About 2,000 devotees, local and from the nearby villages, congregate. *Pujari* is a Thammalla with hereditary rights

A fair is held in connection with the festival for 3 days near the temple Eatables, utensils, lanterns, photos, pictures, books, clothes, mirrors, combs, toys, etc , are sold

Magic and lottery afford entertainment to the visitors

SOURCE : 1 *Sri B. Lakshmikantham, Headmaster, Chilwakodur*
2 *Sri V Narayana Reddy, Headmaster, Govindapalle*

35 **Gunjapaduga**—Situated at a distance of 12 miles from Jagtial. The village is accessible by a cart track only A story is locally narrated about the origin of the name of the village Once upon a time a Muslim chieftain destroyed the local Siva temple and converted the Brahmins and *pujaris* into Islam by force, thrusting meat and pouring toddy into their mouths He also forced Gunjam Bhatlu, a pious Brahmin who was a Saivite and of orthodox type, and tried to put meat and pour liquor into his mouth But the pious Brahmin thought it better to die than to bear the humiliation He pulled out his tongue and died on the spot There are now ruins of the Siva temple The village was named after him as Gunjampadga Inam lands were granted by the Government to his family, probably by Mahboob Ali Pasha, the previous Nizam There is the figure carved on a stone and it represents the glorious death of Gunjam Bhatlu for the sake of his religious principles

The population of the village is 559 and it is made up of the following sub-communities Caste Hindus—Brahmin, Vaisya, Kummari, Kammara, Vadrangi, Sale, Chakali, Mangali, Munnurukapu, Golla, Scheduled Castes (71)—Mala, Madiga, and Muslims The chief means of the livelihood of the people are agriculture and agricultural labour

A rock deified as the village deity Peddamma is worshipped in this village

Peddamma Uthsavam is celebrated for one day on *Chaitra Suddha Padyami* (March-April) Animals are sacrificed and carts are decorated and taken round the rock This is of local significance

To keep green in memory the glorious death of Gunjam Bhatlu, there is *santharpana* (free feeding) every year and sweets also are distributed

SOURCE *Sri C Narasimha Reddy, Teacher, Gunjapaduga, Gollapalle Post*

36. **Rapalle**— Situated at a distance of 10 miles from Jagtial

The total population of the village is 1,057 and it is made up of the following communities Caste Hindus—Vaisya, Velama, Kummari, Kammara, Vadla, Sale, Chakali, Mangali and Scheduled Castes (252)- Mala and Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions

The temple of Rajarajeswaraswamy with a stone Sivalingam is the place of worship in the village.

Rajarajeswaraswamy Uthsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February) *Kalyanam* is celebrated on *Triodasi* On *Chathurdasi* fasting and *jagarana* are observed Cocoanuts are offered and pujas are performed with *maredu* (aegla marmelos) leaves. The local devotees congregate. *Pujari* is a Saivite of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all

Dramas, *Harikathas* and *purana kalakshepams* afford entertainment to the visitors.

SOURCE · *An Enumerator, Rapalle*

37. Jabhithapur— Situated at a distance of 4 miles from Jagtial

The population of the village is 1,642 and it is made up of the following communities Caste Hindus–Vaisya, Kapu, Goundla, Padmasale, Kummari, Kammara, Chakali, Mangali, etc., Scheduled Castes (195), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sankara, Hanuman and of the village deity Pochamma are the places of worship in this village

Pochamma Jatara is celebrated for one day in *Ashadham* (June–July) The devotees offer *pasupu annamu*, *paramannam* and *perugusaka* to the deity. Goats, fowls and sheep are also sacrificed. The local people congregate.

SOURCE *Sri K Ramaiah, Teacher, Jabhithapur*

38. Voddad— Situated at a distance of 4 miles from the bus route and 12 miles from Jagtial.

The population of the village is 419 and it is made up of the following communities Caste Hindus—Vaisya, Padmasale, Golla, Vadla, Tenugu, Chakali, and Scheduled Castes (125) — Mala and Madiga The chief means of livelihood of the people are agriculture and agricultural labour.

Hanuman temple and the temples of village deities Singaramma, Singaraiah, Pochamma, Yellamma and Tatamma are the places of worship in the village

Uthsavam of the village deities, Singaraiah and Singaramma is celebrated thrice a year on *Sravana Bahula Panchami* (July–August), *Karthika Bahula Chaviti* (October–November) and *Chaitra Suddha Vidiya* (March–April) Cocoanuts are offered to the deity Goats, fowls and sheep are sacrificed It is of ancient origin and of local significance The people of the village, irrespective of caste or creed, congregate It is believed that the deity helps the cultivators by protecting the crops and fields

SOURCE *Sri A Rajeswara Rao, Teacher, Voddad*

39. Ramannapet hamlet of **Nukapalle**— Situated at a distance of one mile from the bus route and 7 miles from Jagtial

The total population of the village is 2,180 and it is made up of the following communities Caste Hindus– Kapu, Velama, Padmasale, Kuruma, Chakali, Mangali, Kammara, Vadla, etc , and Scheduled Castes (587) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneya image under a *ravi* (ficus religiosa) tree is the deity worshipped in the village.

Anjaneyaswamy Uthsavam is celebrated in *Sravanam* (July–August) Oil lamps are offered before the image for two days *Bhajans* are performed and cocoanuts are offered. The villagers are the patrons. A Brahmin is the *pujari*

SOURCE: *Sri K Rajaiah, Teacher, Nukapalle*

40 Lingapuram— Situated at a distance of about 11 miles from Jagtial.

The population of the village is 1,626 and it is made up of the following communities Caste Hindus—Velama, Munnurukapu, Chakali, Kummari, Kammara, Vadla, Kamsali, Bestha, Scheduled Castes (330) - Mala and Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Narasimhaswamy.

Narasimhaswamy Uthsavam is celebrated from *Magha Suddha Dwadasi* to *Bahula Padyami* (January–February) for 5 days Cocoanuts and fruits, etc., are offered It is being celebrated for the past 15 years and is of local significance About 2,000 people congregate locally and from the neighbouring villages.

A fair is held with a few shops around the temple selling eatables, toys, bangles, etc.

SOURCE *Sri K. Ramachandra Rao, Teacher, Lingapuram*

41. Aravalli— Situated at a distance of 12 miles from Jagtial and 24 miles from Peddapalle Railway Station.

The total population of the village is 4,584 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (679), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

There is the only temple of Nayakamma (Nayakuralu) with the image of the deity in the form of Adi Shakti holding a sword in the hand. About 150 years back, during the time of Papaiah Patel, a native of Madyampalle, some devotees of Siva got possessed of the deity, showed a place covered with shrubs and told that there was a deity under the ground Accordingly, that place was dug and some stone steps and 3 or 4 images were found at a depth of 4 yards One of the images was named Nayakuralu and a temple was constructed to her.

Nayakuralu Jatara is celebrated on Fridays in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed Cocoanuts are also offered. It is being celebrated for the past 150 years and is confined to the taluk. The Hindu devotees, local and from the nearby villages, congregate. *Pujari* is a Tammala.

SOURCE *Sri P L. N. Gupta, Teacher, Aravalli*

42, Kodimyala—Situated at a distance of 4 miles from the local bus route, 12 miles from Jagtial and 45 miles from Peddapalle Railway Station. There is an ancient rampart built 200 years back by Lingayat chieftains of the area. There was Yagneswara temple constructed during their time which is now in ruins There are two tanks called Mahasamudram and Appasamudram constructed in those days After sometime the rampart came into the hands of Velamas One Ramakrishna Rao Sirdeshmukh constructed a village called Ramakrishnapuram 1½ miles away from this village. It is now a hamlet of this village

The total population of the village is 5,730 and it is made up of the following communities· Caste Hindus–Brahmin, Vaisya, Padmasale, Kapu, Vadla, Kammara, Kanchari, Kummari, Velama, Chakali, Mangali, etc , Scheduled Castes (867)–Mala and Madiga, and Muslims. Agriculture, agricultural labour, trade and other traditional occupations are the chief means of livelihood of the residents. This village is noted for silver articles, brass utensils and bronze icons

Sri Sita Ramaswamy temple constructed about 100 years ago is the place of worship in this village.

Sri Sita Ramaswamy Kalyanamahothsavam was being celebrated with great pomp for one day on *Chaitra Suddha Navami* (March–April) during the time of Ramakrishna Rao Sirdeshmukh Literary and musical conferences were being held presided over by eminent persons After the death of the Sirdeshmukh this *Uthsavam* was conducted for sometime by his wife. But after her demise, the *Uthsavam* came to be discontinued for the past 50 years.

SOURCE *Sri M. Rathnam, Teacher, Zilla Parishad High School, Kodimyala*

43. Gourapuram—Situated at a distance of 13 miles from Jagtial.

The population of the village is 650 and it is made up of the following communities Caste Hindus–Kapu, Telaga, Sale, Sathani, etc , and Scheduled Castes (174) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Narasimhaswamy is worshipped in the form of a stone image on a rock with no temple

Narasimhaswamy Uthsavam is celebrated during the whole of *Sravanam* (July–August) The devotees discharge their vows and offer money to the Lord. It is being celebrated for the past 150 years The devotees, local and from the neighbouring

villages, come here for *vanabhojanam* and also for having *darsan* of the Lord. The *pujari* is a Sathani Vaishnava with hereditary rights. There is one acre of Inam land. *Prasadam* is distributed to all

SOURCE *Sri B Venkateswara Rao, Teacher, Gourapuram*

44 Nemilikonda—Situated at a distance of 16 miles from Jagtial and 40 miles from Peddapalle Railway Station. There is a hillock near this village and as there were many peacocks in the olden days in the village it was named Nemalikonda (*Nemali* – peacock, *konda* – hill) and this gradually became Nemilikonda.

The total papulation of the village is 3,080 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Yadava, Kamsali, Goundla, Padmasale, etc , Scheduled Castes (628), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a stone image of Lord Narasimhaswamy on Nemilikonda with no temple.

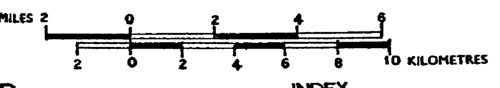
Narasimhaswamy Jatara is celebrated in *Sravanam* (July–August). The villagers go for *vanabhojanam* (picnic) on that hillock. The procession images are in the house of *pujari* in the village. Daily *pujas* are performed and *naivedyam* is offered to the Lord on the hillock. Perumalla Seva is performed on *Aswyuja Suddha Dasami* (September–October) i. e., Vijayadasami. The temple has 3 acres of wet land as Inam.

SOURCE *Sri V Ananthaswamy, Teacher, Middle School, Nemilikonda*



SULTANABAD TALUK

FAIRS AND FESTIVALS
SULTANABAD TALUK
KARIMNAGAR DISTRICT, A P



INDEX

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2	14 MUNJAMPALLE	VENKATESWARASWAMY MAR APR
3	20 PATHAGUDUR	ANJANEYASWAMY JULY AUG AND JAN FEB
4	35 MURMURU	CHENNAKESAVASWAMY FEB MAR
5	41 RAMAGUNDAM	ANJANEYASWAMY MAR APR
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1	83 JULAPALLE	GANESH AUG SEP
13	86 KUMMARIKUNTA	VENKATESWARASWAMY APR MAY
14	90 APPANNAPETA	RANGANAYAKASWAMY APR MAY
15	91 RAGHAVAPURAM	NARASIMHASWAMY OCT NOV
16	105 RACHCHAPALLE	RAJA RAJE WARASWAMY JAN FEB
17	109 ADIVARAMPETA	SRI RAMA JULY AUG
18	111 BEGUMPET	PEERPADI SAHEB DEC JAN
		SRI RAMA JULY AUG
19	1 PEDDAPALLE	GANAPATI EP OCT
20	127 NIMMANAPALLE	NIMBULADRISWAMY ALIAS NARASI AHASWAMY JAN FEB
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25	141 SULTANAPUR	BEERANNA NO FIXED DATE
26	145 GARREPALLE	GOPALASWAMY SEP OCT
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- VILLAGE WITH SERIAL NUMBER
- RIVER
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N G SWAMY

Prepared at the Office of the Superintendent of Census Operations ... Hyderabad

Section V

SULTANABAD TALUK

Kapparaopet—Situated at a distance of 20 miles from Mancherial Railway Station on Kazipet-Wardha Section of Central Railway and about 45 miles from Sultanabad Kotilingala is on the bank of river Godavari and it is the hamlet of Kapparaopet

The total population of the village is 1,419 and it is made up of the following communities Caste Hindus–Padmasale, Kapu, Tammala, etc, and Scheduled Castes (331) The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations

The temple of Koteswaraswamy with a stone Sivalingam is the place of worship in Kotilingala. Jeedi Madugu is the ghat on the river where the devotees take their bath on Sundays in *Pushyam* (December–January) There is a story which runs as follows An orphan brother and sister who were separated in their childhood were by chance married to each other after several years without knowledge of their relationship When they came to know the fact, they repented very much and implored a *rishi* to let them know how to get rid of the sin they had committed The *rishi* asked them to don clothes applied with *jeedi* oil (the marking nut, the seed of semecarpus anacardium) take bath in the holy rivers until their clothes turn white They did accordingly At last, they were freed from their sin when they took bath in Godavari at this site Hence, it is treated as a holy place and the *madugu* came to be known as Jeedi Madugu Devotees from distant places come to take bath in Jeedi Madugu and worship Lord Koteswara on Sundays in *Pushyam* (December–January) The bullocks are not put to work on that day All Hindu communities participate in the festival and observe fasting Thammalas are the *pujaris*.

In this connection a fair is held with a few shops selling eatables, etc

SOURCE 1 *Sri Mohd Sarwaruddin, Revenue Inspector, Chegaon*

2 *Sri Kasam Anjaiah, Teacher, Makkatraopet*

2 **Munjampalle** — Situated at a distance of 12 miles from Ramagundam Railway Station and 47 miles from Sultanabad

The total population of the village is 948 and it is made up of various communities of Caste Hindus, Scheduled Castes (258), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Sri Venkateswaraswamy is the place of worship in this village

Venkateswaraswamy Uthsavam is celebrated from *Chaitra Suddha Navami* to *Bahula Padyami* (March–April) for 8 days On the first day there are *thalambralu*, *kalyanam* and *garudaseva*, on the second day *sevapurappatu*, on the third day *ponnaseva*, on the fourth day *dopu*, on the fifth day *rathothsavam*, and on the sixth day *chakratheertham* Devotees offer money towards fulfilment of their vows The festival is being celebrated for the past 100 years and the people from the neighbouring villages also participate Formerly, the jagirdars were the patrons *Pujari* is a Vaishnava *Prasadam* is distributed to all

Fasting is observed by Hindus during Sivaratri.

SOURCE *Sri R Rajamallaiah, Teacher, Rachakatta*

3 **Pathagudur**— Situated at a distance of 18 miles from Peddapalle Railway Station, 30 miles from Karimnagar and 42 miles from Sultanabad

The total populat on of the village is 1,692 and it is made up of the following communities Caste Hindus—Kapu, Golla, Velama, etc, and Scheduled Castes (443) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Anjaneyaswamy and village deity Posamma are worshipped in this village

Sri Anjaneyaswamy Puja is performed for 40 days in *Sravanam* (July–August) and *Magham*

(January–February). Posamma is worshipped throughout the year on Sundays and Thursdays The festivals are confined to this village only. Local Hindus congregate

SOURCE 1. *Sri B. Rajaiah, Headmaster, Primary School, Pathagudur*
2. *Sri S. Vaikuntham, Teacher, Government Primary School, Pathagudur*

4. **Murmuru**— Situated on the right bank of the river Godavari at a distance of 2 miles from Krindi Brahmanapalle bus stage on Peddapalle-Antargaon road, 6 miles from Ramagundam Railway Station on the Kazipet–Wardha broad gauge section of Central Railway and 22 miles from Sultanabad. It is believed that the original name of this village was Munipuram, given in honour of the great *munis* (sages) who are supposed to have lived in *parnakuteerams* (cottages) here. This name got corrupted into Murmuru gradually The village is within the bend of Godavari which flows here eastwards and northwards, called as *purvavahini* and *uttaravahini*, on the two sides of the village. This unusual phenomenon endows the village with sanctity.

About 200 years ago, the Sirdeshmukh of Peddapalle used to collect *malgujari* (land revenue) from the minor Deshmukhs and remit his quota to the Nizam of Hyderabad. Lingala Gopalarao, a Velama Deshmukh of Murmuru declared himself independent and refused to pay the tax to Sirdeshmukh and also managed to defeat him in the fight that ensued. The discomfitured Sirdeshmukh complained to the Nizam, who ordered an army headed by a British Commander to march against Gopalarao of Murmuru. The latter was prepared to give battle with a well trained and loyal army. Thella Akuladu, a washerman soldier stood on the rampart, located the alien commander amidst the opposite army and fired a shot with an extraordinary skill, which killed him. The grave of the captain is still on the banks of the Godavari river, though in ruins. Passersby pronounce their veneration and admiration to the patriot crying out 'Chakali Thellakulada' The fight continued under the deputy captain and the defeat of Gopalarao was imminent Chakali Thellakuladu exhibited his patriotism and presence of mind carrying away his master in a bundle of soiled clothes to a place of safety. It is, however, supposed that Gopalarao must have been put to death by the aliens, eventhough he had been wandering in disguise in the forests Gopalarao's descendants are said to be residing in the village Velagaturu

Another interesting feature about the village is that one *yogi* or other has always been residing in this village Some of them are Ponnaswami, Balananda, Jagannadha Bavaji, etc At present also there is a *sanyasi* living near the temple of Chennakesavaswamy It is believed that the village has always enjoyed the privilege of being the place of residence of an ascetic on account of past tradition.

The population of the village is 1,966 and it is made up of the following communities Caste Hindus–Ellapu, etc ; Scheduled Castes (537), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Chennakesavaswamy temple and a Siva temple are the places of worship in the village The latter temple is below the ground-level and only its *sikharam* appears above The area of the Siva temple below is very small A Sivalingam was discovered when earth was being excavated for house building and the villagers constructed a temple at the same place without removing the Sivalingam

Chennakesavaswamy Kalyanam and Rathothsavam are celebrated for five days from *Phalguna Suddha Ekadasi*, the *kalyanam* being on *Phalguna Suddha Purnima* (February–March) It is being celebrated for the past 12 years and is of local significance Devotees contribute to the *uthsavam* Local Hindus congregate *Pujari* is a Brahmin *Prasadam* is distributed to all and there is free feeding to some extent.

A Jatara for one day on *Magha Suddha Purnima* (January–February) is celebrated near the tomb of a local Golla devotee Komariah. It is being celebrated for the past 4 years after the death of Komariah The income is about Rs. 1,000

Godavari *Pushkarini* is celebrated in Simhalagna once in twelve years *Adi parvani*, *madhyaparvani* and *anthya parvani* are the three periods during which *theertham*, *dhyanam*, *tapam*, *abhishekam* and *archana* are performed.

People take bath in the Uttaravahini (the portion of Godavari flowing in northern direction) on Sivaratri and, fasting and *jagaram* are observed.

All Hindus take river bath on *Kartika Purnima.*

SOURCE *Sri Senapathi Ramachari, Teacher, High School, Peddapalle*

5 Ramagundam— Situated at a distance of 2 furlongs from Ramagundam Railway Station, 16 miles from Peddapalle and 23 miles from Sultanabad This village came into existence recently with the construction of a power house

The total population of the village is 5,581 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (874), Muslims and Christians The chief means of livelihood of the people are services, agriculture, labour and other traditional occupations

The temples of Anjaneyaswamy and Pochamma are the places of worship in this village

Anjaneyaswamy Uthsavam is celebrated during Sri Rama Navami for 5 days from *Chaitra Suddha Panchami* to *Navami* (March-April) Festival arrangements are made one week in advance *Homam*, *devathapuja*, and *purnahuthi* are some of the rituals Cocoanuts are offered and vows are fulfilled It is being celebrated for the past 6 years and is of local significance. The local devotees congregate *Pujari* is a Brahmin *Prasadam* is distributed to all

SOURCE *Sri K Venkata Reddy, Teacher, Ramagundam*

6 Jangaon— Situated at a distance of 7 miles from Ramagundam Railway Station and 22 miles from Peddapalle.

The total population of the village is 4,827 and it is made up of the following communities Caste Hindus–Brahmin, Velama, Chakali, etc, and Scheduled Castes (945). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people

Sri Rama temple and Rajeswaraswamy temple are the places of worship in this village.

Sri Sita Rama Kalyanam is celebrated for one day on Sri Rama Navami i e, on *Chaitra Suddha Navami* (March-April) in Sri Rama temple.

Sri Rajeswaraswamy is worshipped for one day on Mahasivaratri i e, *Magha Bahula Chathurdasi* (January-February) and *abhishekam* is performed in *Sravanam* (July-August) It is confined to this village only Brahmins are the patrons and *pujari* is also a Brahmin Local Hindus take part in it

People take bath in the river Godavari and observe fasting and *jagarana* during Sri Rama Navami and Mahasivaratri

SOURCE *Sri Nadipalli Rama Rao, Kotwal, Jangaon*

7 Sundilla— Situated at a distance of 2 miles from Godavari Khani on Ramagundam-Jangaon bus route

The total population of the village is 1,325 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Tenugu, Chakali, Padmasale, Yadava, etc, and Scheduled Castes (403)– Mala and Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple, Siva temple and Lakshmi Narasimhaswamy temple are the places of worship in the village The last mentioned temple is a very old one, probably belonging to the times of Kakatiyas.

Lakshmi Narasimhaswamy Uthsavam is celebrated for a day on Ugadi i e, on *Chaitra Suddha Padyami* (March-April) Cocoanuts and rice are offered Narasimhaswamy Jayanthi is also celebrated in *Vaisakham* (April-May) Fasting is observed Many devotees suffering from diseases and those who are childless come here and worship the Lord for benevolence It is being celebrated for the past 100 years The Hindus, local and from the neighbouring villages, congregate *Pujari* is a Brahmin of Kowsika *gotram* with hereditary rights *Prasadam* is distributed to all

SOURCE *Sri Dhilli Srinivasa Rao, Sundilla*

8 Kangarthi (Kadeem)—Situated at a distance of 6 miles from the Peddapalle Railway Station and 12 miles from Sultanabad

The total population of the village is 1,484 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Velama, Kapu, Muthracha, Gowda, Padmasale, Chakali, Mangali, etc, Scheduled Castes (411)—Mala and Madiga, and Muslims The chief means of their livelihood

are agriculture, agricultural labour, weaving and other traditional occupations.

Ankamettu Rajula Gutta (hillock) is the place of worship in the village The deity is symbolised in a stone.

Ankamettu Rajula Uthsavam is celebrated for 4 or 5 days on Sundays in *Sravanam* (July-August) for good rains and welfare of the cattle and crops Fowls, goats and sheep are sacrificed. It is an ancient festival confined to the nearby villages. Devotees of all communities congregate

SOURCE: *Sri A Parthasarathi, Headmaster, Panchayat Samithi School, Kangarthi*

9 **Paltham**—Situated at a distance of 8 miles from Peddapalle Railway Station

The total population of the village is 2,053 and it is made up of the following communities Caste Hindus–Vaisya, Goundla, Golla, Kuruma, Kapu Muthracha, Rajput, etc, and Scheduled Castes (748)—Mala and Madiga, etc The chief means of livelihood of the residents are agriculture, agricultural labour and other traditional occupations.

Beeranna and Yellamma, the village deities, are worshipped in this village

Beeranna Jatara is celebrated for 3 days in *Vaisakham* (April-May). Fowls and sheep are sacrificed to the deity. It is confined to this village only. Goundlas are the chief patrons. Local Hindus take part in it *Pujari* is a Kuruma

A fair is held in connection with this Jatara for 3 days and a few shops sell sweets and bangles.

SOURCE: *Sri Kasari Singanna, Mali Patel, Paltham*

10. **Myadaram**—Situated at a distance of 2 miles from bus road, 16 miles from Peddapalle Railway Station, 24 miles from Karimnagar and 30 miles from Sultanabad.

The total population of the village is 4,730 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (199), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Anjaneyaswamy temple and village deity Pochamma temple are the places of worship in this village

Anjaneyaswamy Puja is conducted for 40 days in *Sravanam* (July-August) and *Magham* (January-February)

The village deity Pochamma is worshipped on every Sunday and Thursday Fowls and sheep are sacrificed to the deity Local Hindus take part in it

SOURCE *Sri S. Rajaiah, Pathagudui*

11. **Peddapuram**—Situated at a distance of 11 miles from Peddapalle Railway Station and 36 miles from Sultanabad

The total population of the village is 2,111 and it is made up of the following communities Caste Hindus–Kapu, Munnurukapu, Goundla, Telaga, Chakali, etc, Scheduled Castes (438)— Mala and Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Yogananda Lakshmi Narasimhaswamy on a hillock

Yogananda Lakshmi Narasimhaswamy Uthsavam is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March-April) On *Suddha Navami*, *paramapadothsavam*, on *Dasami*, *edurukollu* and *ankurarpanam*, on *Ekadasi dhwajarohanam, thirukalyanam* and *homam*, on *Dwadasi*, *balihomam* and *garudavahanaseva*, on *Triodasi*, *sadassu* and *ananthavahanaseva*, on *Chathurdasi dopothsavam*, *asvavahanaseva* and *bandlu thiruguta* (carts going round the temple), on *Purnima rathothsavam* and *baliharanam*, on *Bahula Padyami prathipadaseshahomam*, *nagabali* and *udvasana*, and lastly on *Bahula Vidiya*, *chakratheertham* and *pushpayagam* are performed Cocoanuts are offered It is being celebrated for the past 150 years and the villagers are the patrons The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava of Kasyapa *gotram* with hereditary rights *Prasadam* is distributed to all.

SOURCE: 1. *Sri Narasaiah, Teacher, Peddapuram*
2 *Sri Kursheed Ali, Headmaster, Peddapuram*
3 *Sri T Srinivasaiah, Teacher, Peddapuram*

12 **Julapalle**—Situated at a distance of about 38 miles from Sultanabad

The total population of the village is 4,769 and it is made up of the following communities Caste Hindus—Vaisya, Kapu, Bhatraju, Padmasale, Bondili, etc , Scheduled Castes (835), and Muslims Agriculture, agricultural labour, weaving and other traditional occupations are the chief means of livelihood of the people

Sri Venugopalaswamy temple, Sri Raja Rajeswaraswamy temple and Anjaneyaswamy temple are the places of worship in this village A three feet high brass image of Lord Ganesh is worshipped at a central place

Ganesh Chaviti is celebrated for one day on *Bhadrapada Suddha Chaviti* (August-September) It is being celebrated here for the past 16 years Local Hindus take part in it.

SOURCE *Sri P Rama Rathaiah, Assistant Teacher, S B. School, Julapalle*

13 **Kummarikunta**—Situated at a distance of 6 miles from Sultanabad and 10 miles from Peddapalle Railway Station

The total population of the village is 1,966 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Velama, Munnurukapu, Yadava, Padmasale, Bondili, Golla, Kamsali, etc , Scheduled Castes (258), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Sri Venkateswaraswamy with a beautiful stone image in human form holding *sankhu, chakra*, etc , is the place of worship in the village This was constructed in 1959

Sri Venkateswaraswamy Uthsavam is celebrated for 5 days from *Vaisakha Bahula Padyami* to *Panchami* (April-May) On the first day there is *kalyanam*, on the second day *sadassu*, on the third day *depu*, on the fourth day *rathothsavam* and on the fifth day *chakratheertham* Cocoanuts, flowers and fruits are offered This Uthsavam is being celebrated for the past 2 years and is confined to the nearby villages The chief patron is Sri Komanduri Rangacharyulu, a Vaishnava About 1,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed *Pujari* is also a Vaishnava with hereditary rights. *Prasadam* is distributed to all and there is free feeding too

A fair is held with a few shops near the temple Eatables and toys are brought and sold

Swings and gambling afford entertainment to the visitors

SOURCE *Sri Meerza Amir Baig, Teacher, Kummarikunta*

14 **Appannapeta**—Situated at a distance of 2 miles north of Peddapalle Railway Station on the Kazipet–Wardha Section of the Central Railway, 9 miles from Sultanabad and 24 miles from Karimnagar

It is locally said that about 200 years back, Mandala Venkanna, a Motati Reddy with his sons Bhajanna, Appanna and Nambiah, cleared the forests and established the village Appannapeta in the name of his second son Originally, it belonged to Ramagiri Paragana in the area called Sabbinadu to the south of Godavari This village was a hamlet of Bompalle, a supposed ancient city of an area of 8 sq miles Many bricks of large size, pots and wells of 6 feet depth covered with slabs have been discovered and are used by the present generation

The total population of the village is 3,480 and it is made up of the following communities Caste Hindus–Reddy, Golla, Munnurukapu, Muthracha, Goundla, Padmasale, Kamsali, Vadrangi, Kammara, Kummari, Chakali, Mangali, etc , Scheduled Castes (557), Dudekulas and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations

The temple of Sri Ranganayakaswamy on a hillock is the place of worship in this village The image of the Lord is carved on a stone in a reclining posture on *seshathalpa* (serpent bed) in *palakadali* (ocean of milk) with His consorts Lakshmi and Alamelumanga on either side at his feet and Brahma with four heads on *nabhi kamalam* (the lotus sprouting from the umbilicus of Vishnu) The temple is in an area of one acre with strong stone foundations and walls There are ten beautiful images of Kuruththalwars, the image of Alwar Embarumanar and procession images of Sri Ranganayakaswamy with His

consorts Lakshmi and Alamelumanga There are also the images of Sri Rama Pattabhishekam, Venkateswara and Balakrishna The temple owes its origin to Karnam Bollapuri Krishnayya Panthulu, who could trace and recognise the present idol as the one that appeared in his dream Anjaneya temple and Pochamma temple on a small hillock are the other places of worship.

Sri Ranganayakaswamy Adhyayanothsavam is celebrated for 7 days from *Vaisakha Suddha Navami* (April-May). The function is inaugurated on the first day with *thollakkum*, *chathmaru* on the second day, marriage ceremony on the third, *sadassu* on the fourth, car festival on the fifth, *dopu* on the sixth and *nagabali* on the final day are the successive rituals *Homam* is maintained all through. Cocoanuts and other offerings are made by the devotees This is a 150 year old festival and confined to the village. The *pujaris* who are Sri Vaishnavas raise subscriptions and conduct the *uthsavam* They have hereditary rights. About 500 local Hindus congregate. *Prasadam* is distributed on three days of importance during the festival.

A fair is held in this connection for 3 days. Some shops sell food-stuffs, fancy goods, clothes, etc.

SOURCE *Sri C D Venkataraju, Teacher, Appannapeta*

15. Raghavapuram—Situated at a distance of 2 miles from Andugulapalle–Ramagundam bus route and about 8 miles from Sultanabad

As the image of Lord Narasimhaswamy manifested on a hillock here, this village is also called Devunipalle (God's village).

The total population of the village is 3,252 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kapu, Chakali, Mangali, Boya, Goundla, Vadla, etc , Scheduled Castes (504) , and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Narasimhaswamy temple with His image in the form of Narasimha (man-lion) and the image of Anjaneya is the only place of worship in this village

Narasimhaswamy Jatara is celebrated from *Kartika Suddha Chathurdasi* to *Bahula Panchami* (October-November) for 7 days Festival arrangements are made from Deepavali day *Dopu*, *Garudavahanam*, *Hanumanthaseva* and *aswaseva* are the rituals *Rathothsavam* is the special feature of the festival Cocoanuts are offered It is being celebrated for the last 100 years About 5,000 devotees, local and from the neighbouring villages, congregate irrespective of caste or creed *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with the festival for five days before the temple in an area of 8 acres A few shops are held selling sweets, fruits, books, pictures and photos, etc.

SOURCE . *An Enumerator, Raghavapuram*

16. Rachchapalle—Situated at a distance of 10 miles from the Peddapalle Railway Station

The population of the village is 326 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Munnurukapu, Padmasale, Kammara, Mera, Kamsali, Vadla, Goundla, Kummari, Chakali, Tenugu, Golla, Kuruma, Thammala, Medari and Mangali, Scheduled Castes (41) – Mala and Madiga, and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple, and Rajarajeswaraswamy temple in a dilapidated condition, with a stone Sivalingam, are the places of worship in this place.

Rajarajeswaraswamy Uthsavam is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (January–February) Cocoanuts are offered It is of ancient origin and of local significance The chief patrons are Kapus and Vaisyas. About 500 Hindus of the village congregate. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

SOURCE . *Sri Venkataram Reddy, Village Karnam, Rachchapalle*

17. Adivarampeta— Situated at a distance of one mile from Begumpet stage on the Karimnagar–Manthani bus route and 12 miles from Paddapalle Railway Station.

The population of the village is 926 and it is made up of the following communities Caste Hindus—Brahmin, Munnurukapu, Kammara, Kapu, Goundla, Sale, Rajaka, Mangali, Scheduled castes (1,761) – Mala and Madiga, and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations

The images of Sita, Rama and Lakshmana are being worshipped, under a curved rock on the Ramagiri Khila Relics of jail cells, office halls, wells and ramparts, etc , are seen here in a dilapidated condition There is also a hillock called Peerphan Gutta, where there are three tombs of Muslim saints

Ramagiri Khila Teertham is celebrated for 30 days from *Sravana Suddha Padyami* to *Bahula Amavasya* (July–August) Vows are fulfilled The devotees spend the whole day there with dinner parties, etc , on the hillock and return in the evening after *bhajans*, etc It is an ancient festival Devotees, local and from neighbouring villages, participate A Sathani is the *pujari*.

A fair is held in this connection. Food-stuffs, utensils, lanterns, books, mirrors, combs, pictures, toys, clothes, photos and fancy goods are sold

An Urs is celebrated on Peerphan Gutta for 3 days in January in memory of the saints Eatables, *biryani*, etc , are offered to the saints This Urs is being celebrated since the times of Aurangazeb. Devotees local and from distant places also congregate

SOURCE *Sri V Chalapathy Rao, Teacher, Adivarampet*

18. Begumpet— Situated at a distance of 2 miles from the Karimnagar–Manthani bus route, 12 miles from Peddapalle Railway Station and 20 miles from Sultanabad. The local belief is that Lord Rama lived for some days in this place during his *vanavasam*.

There is a temple of Lord Rama on the hillock

The total population of the village is 2,884 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Goundla, Viswabrahmin, Mera, etc., and Scheduled Castes (305) – Mala and Madiga; and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations

Siva temple, Hanuman Mandir and Peer Padi Saheb *darga* with 2 or 3 tombs are the places of worship in this village

Peer Padi Saheb Urs is celebrated for 2 days on *Pushya Suddha Purnima* and *Bahula Padyami* (December–January). On every Friday devotees perform *deeparadhana* near the tomb. Offerings are made and vows are fulfilled by the devotees. It is being celebrated for the past 40 years and is widely known Muslims are the patrons. The devotees, local and from other parts of the district and from the neighbouring districts also, congregate irrespective of caste or creed and a majority of them are Muslims. *Prasadam* is distributed to all

Sri Rama Pattabhishekam is celebrated for 30 days from *Sravana Suddha Padyami* to *Sravana Bahula Amavasya* (July–August). This is being celebrated for the past 100 years People from all parts of the district attend the festival The *pujari* is a Vaishnava of Samudrala *gotram* with hereditary rights

SOURCE: *1. Sri N Surya Rao, Begumpet*
2. Sri V Mallaiah, Assistant Teacher, Begumpet

19 Peddapalle—A Railway Station situated on the Kazipet–Wardha broad gauge section of the Central Railway at a distance of 22 miles from Kazipet Junction. There are communication facilities by road also It has been a jagir during the reign of Nawabs and is changed to a kalsa revenue firka for the past 10 years. It was a famous centre of fine arts and trade The headquarters of the taluk has recently been shifted to this town from Sultanabad.

The total population of the town is 2,372 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Marwari, etc , Scheduled Castes (53), Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade, services and other traditional occupations.

The temple of Hanuman is one of the places of worship in the town.

Vinayaka Chathurthi is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August–September) An image of the Lord is prepared with clay in human form with the face of an elephant It is painted with suitable colours, decorated and placed in the temple of Hanuman Puja is performed there and cocoanuts and fruits, etc, are offered *Bhajans*, *Harikathas* and lectures are arranged in the evenings The patrons and *pujaris* are Marwaris There is free feeding on the last day

SOURCE *Sri T Bhumiah, Teacher, Basic School, Peddapalle*

20 Nimmanapalle—Situated at a distance of 3 miles from Peddapalle Railway Station There is a cart track from Sultanabad

The total population of the village is 412 and it is made up of the following communities Caste Hindus—Vaisya, Golla, Kapu, etc, and Scheduled Castes (101)—Mala and Madiga The chief means of their livelihood are agriculture and agricultural labour

Narasimhaswamy *alias* Nimbuladriswamy temple on a hillock is the place of worship in the village The Lord is represented by a stone image in man-lion form with 4 hands Narasimhaswamy or Nimbuladriswamy Jatara is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January–February) *Kalyanam* on *Ekadasi*, *homam* and fasting on *Dwadasi*, *homam* on *Triodasi*, *sadassu* on *Chathurdasi* and *dopu* and *rathothsavam* on *Purnima* are the successive rituals Daily puja is performed The devotees take bath in the *gundam* (pond) and fulfil their vows It is an ancient festival Hindus local and from other places congregate *Pujaris* are Vaishnavas Cocoanuts are offered *Prasadam* is distributed to all

A fair is held for a week at the foot of the hillock Food-stuffs, lanterns, utensils, Ayurvedic medicines, books and photos, clothes, agricultural implements, toys and fancy goods are sold.

SOURCE *Sri K Lingamurthy, Teacher, Zilla Parishad High School, Peddapalle*

21 Kodurupaka—Situated at a distance of 3 miles from Sultanabad road and 6 miles from Peddapalle Railway Station

This village is picturesquely surrounded by hills The shadow of one of the hills covers the village after 4 O'clock in the evening The village is therefore called Mudu Jhamula Kodurupaka

The population of the village is 2,532 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Velama, Jangam, Kapu, Gowda, Padmasale, Yadava, etc, and Scheduled Castes (478)—Mala and Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Ranganayakaswamy temple, Gopalaswamy temple and Narasimhaswamy temple (Nimbuladriswamy) on a hillock near the river with the image of the deity in the form of a man-lion are the places of worship There is the temple of the village deity Yellamma also

Nimbuladriswamy Adhyayanothsavam is celebrated for 5 days from *Pushya Bahula Ekadasi* to *Amavasya* (December–January) and *kalyanothsavam*, *dopu* and *rathothsavam* are celebrated for 8 days from *Magha Suddha Ekadasi* to *Bahula Tadiya* (January-February) Festival arrangements are made one week in advance Cocoanuts, cash, moustaches and *pattenamams* are offered to the Lord It is an ancient festival and confined to the nearby villages The patrons are the villagers About 3,000 devotees of all communities, local and from the neighbouring villages, congregate *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all

A fair is held in the spacious open place at the foot of the hillock Eatables, utensils, lanterns, mirrors and combs, pictures, photos and toys, etc, are sold

Circus and dramas afford entertainment to the visitors Pandals are erected

SOURCE *Sri Y Kailasam, Headmaster, Panchayat Samithi School, Kodurupaka*

22. Muppiritota—Situated at a distance of 5 miles from Sultanabad and 7 miles from Peddapalle Railway Station There are communication facilities to all the nearby places

The total population of the village is 1,283 and it is made up of the following communities· Caste Hindus—Brahmin, Vaisya, Velama, Kapu,

Goundla, Kamsali, Golla, Chakali, Sale, Telaga, Kummari, etc , and Scheduled Castes (270)–Mala and Madiga, etc The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venkateswaraswamy and Anjaneyaswamy are the places of worship in this village

Venkateswaraswamy Uthsavam is celebrated for 17 days from *Vaisakha Suddha Vidiya* to *Bahula Tadiya* (April-May). Arrangements are made 15 days in advance *Adhyayanothsavam*, *kalyanothsavam*, *baliharanam*, *dopu* and *rathothsavam* are the important rituals Cocoanuts are offered It is being celebrated for the past 40 years and is confined to the nearby villages Kapus are the patrons About 3,000 devotees, local and from the neighbouring villages irrespective of caste or creed, congregate *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all and there is free feeding

A fair is held for 3 days near the temple Eatables, sweets, lanterns, mirrors, combs, pictures, photos and books are sold

The mango grove, banyan trees, peepul trees, etc , near the temple and 3 choultries afford shelter to the visitors

SOURCE *Sri T. Ramanaiah, Teacher, Muppiritota*

23 Elgaid—Situated at a distance of 5 miles to the west of Sultanabad.

The total population of the village is 3,213 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Padmasale, Boya, Chakali, Golla, Kuruma, Vadrangi, Kummari, Kamsali, etc., and Scheduled Castes (546)–Mala and Madiga, Muslims and Christians Agriculture, agricultural labour, weaving and other traditional occupations are the chief means of livelihood of the people

The temple of Sita Ramaswamy with the stone image of Sri Rama, Lakshmana and Sita, Ramalingaswamy temple and Venkateswaraswamy temple are the places of worship in this village

Sri Sita Ramaswamy Uthsavam is celebrated for one day on *Chaitra Suddha Navami* (March-April) in that temple. It is being celebrated for the past 2 years About 1,000 people, local and from the nearby villages, of all communities take part in it A Vaishnava Brahmin is the *pujari* with hereditary rights *Prasadam* is distributed to all.

SOURCE: *Sri Mohammed Abdul Ghani, Teacher, Middle School, Elgaid*

24 Sultanabad— Situated at a distance of 5 miles from Peddapalle Railway Station and 14 miles from Karimnagar by road

The total population of the village is 4,458 and it is made up of the following communities. Caste Hindus–Brahmin, Vaisya, Kapu, Gowd, Sale, Kamsali, Golla, Kammara, etc , Scheduled Castes (198) – Mala, Madiga, etc , Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Venugopalaswamy, Siva, Anjaneyaswamy and Pochamma are the places of worship in the village Anjaneyaswamy temple was constructed in 1965 after a young girl of 8 years, named Kanakalakshmi of Kamsali caste, was possessed by Anjaneyaswamy and directed the local people to construct a temple for his image that was carved on a stone and that was lying idle in the agricultural field. Besides Anjaneyaswamy, there are the images of Sita, Rama and Laxmana and a Sivalingam in the same temple

Dasara is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October) in Venugopalaswamy temple. Daily pujas and rituals are conducted in this temple during *Dhanurmasam* (December 15th to January 15th) and on *Mukkoti Ekadasi i e., Pushya Suddha Ekadasi* (December–January). *Pongali* is offered as *naivedyam* during these days Local Hindu devotees participate in these festivals Sri Soumitri Srinivasachari, a Srivaishnava of Koundinyasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Sri Rama Navami is celebrated in Anjaneyaswamy temple on *Chaitra Suddha Navami* (March-April) for one day Cocoanuts and fruits are offered to the deity Local Hindu devotees participate in the festival. Sri Rangachary, a Srivaishnava is the *pujari* *Prasadam* is distributed to all

The village deity Pochamma is worshipped according to the convenience of the villagers

SOURCE *Information collected by Sri K K Sarma, Asst Compiler, Census Office*

25 Sultanpur— Situated at a distance of 2 miles from Garrepalle stage on the Karimnagar–Peddapalle road, and 5 miles from Sultanabad.

The population of the village is 1,812 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Velama, Kuruma, Padmasale, Vadrangi, Kammara, Kamsali, Gowda, Rajaka, Mangali, Kummari, Scheduled Castes (431), and Muslims The chief means of their livelihood are agriculture, agricultural labour, sheep rearing, weaving and other traditional occupations

Anjaneyaswamy temple and the temple of the village deity, Pochamma, are the places of worship in the village.

Beeranna Patnalu is celebrated once in 6 or 7 years with no fixed date It is chiefly confined to the local Kuruma community Sheep are sacrificed to the deity All common festivals are celebrated with enthusiasm in this village.

SOURCE 1. *Sri T Narayana Rao, Teacher, Sultanpur*
2 *Sri Narahari, Headmaster, Sultanpur*

26 Garrepalle— Situated at a distance of 4 furlongs from the Karimnagar–Peddapalle bus route, 6 miles from Sultanabad and 14 miles from Peddapalle Railway Station

The total population of the village is 3,496 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (699), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Gopalaswamy and of village deity Pochamma are the places of worship in the village There is Rameswaraswamy temple on the outskirts of the village

Gopalaswamy Kalyanothsavam is celebrated for 5 days during Dasara in *Asviyujam* (September-October). It is being celebrated for the past 100 years and is of local significance

There is free feeding and *prasadam* is distributed to all

SOURCE *Sri Syed Kasim, Teacher, Garrepalle*

27. Neerukulla— Situated at a distance of 2 miles to the north of Sultanabad and 10 miles from Peddapalle Railway Station

This is an ancient village It was believed that there were one hundred temples in olden days The village was therefore called Nurugullu (*Nuru*– hundred, *gullu*– temples) which gradually became Neerukulla in course of time. It is said that occasionally ancient images and bricks are discovered here

The population of the village is 1,156 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Tenugu, Sale, Velama, Gowda, etc., and Scheduled Castes (299)–Mala and Madiga The chief means of their livelihood are agriculture, agricultural labour, trade, cattle breeding and fishing

Sri Ranganayakaswamy temple with his stone image in a reclining posture is the place of worship in the village This temple is constructed on a big rock in the middle of the river Maneru which is one mile in breadth at the place The river with palmyrah groves on either side presents a picturesque view

A popular story is that in the past a zamindar and his wife were separated in the floods while they were crossing the river Maneru But they saved their lives by catching hold of the rock where the present temple stands When the floods receded they saw the form of Rangaswamy on the rock and constructed the temple in devotion to the Lord

Another version is that the temple was constructed after the rock with the image of the Lord was found by a farmer when ploughing the fields The place is sacred on account of the Teertham Maneru and the temple of Ranganayakaswamy which is comparable to that of Lord Ranganayakaswamy in the middle of the *Ubhayakaveris* (two Kaveris) at Srirangam A stay for a *mandalam* (40 days) at this *kshetram* is believed to cure even chronic diseases The belief that saints are even now doing penance in the caves of the hills on all the four sides of the village has enhanced public veneration about the sanctity of the place

Ranganayakaswamy Kalyanam is celebrated for 11 days from *Chaitra Suddha Navami* to *Bahula Chaviti* (March–April). *Kalyanam* on *Navami*, *homam* on *Dasami*, *Garudaseva* on *Ekadasi*, *Hanumanthaseva* on *Dwadasi*, *aswarohanam* on *Triodasi*, *Seshaseva* on *Chathurdasi*, *dopu uthsavam* on *Padyami*, *pallakiseva* on *Vidiya*, *rathothsavam* on *Tadiya* and *chakratheertham* on *Chaviti* are performed. Cocoanuts, cash and fruits, etc , are offered. It is an ancient festival and is confined to this and the neighbouring villages About 10,000 people of all communities participate *Pujari* is a Sri Vaishnava with hereditary rights The temple has 8 acres of Inam land *Prasadam* is distributed to all and free feeding is arranged for Vaishnavas

A fair is held in this connection Food-stuffs, utensils, lanterns, books and photos, etc., are sold Dramas, merry-go-rounds, *Harikathas*, *burrakathas*, music competitions, etc., are the entertainments to the visitors.

SOURCE *Sri S Rajaiah, Teacher, High School, Sultanabad*

28. Gattepalle—Situated at a distance of 1½ miles to the south of Sultanabad and 8 miles from Kolanur Railway Station on the Kazipet–Wardha broad gauge section of the Central Railway

The ramparts around the village are in ruins at present It is said that to safeguard the village Hanuman images were installed at all the eight corners of the village

The total population of the village is 1,639 and it is made up of the following communities· Caste Hindus–Brahmin, Vaisya, Sale, Rajaka, Mangali, Kalali, etc , Scheduled Castes (354)–Mala, Madiga; and Muslims The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Sri Rangaswamy temple, Hanuman temple and a mosque are the places of worship in this village There are a Siva temple and a Vaishnava temple in ruins in this village It is believed that the mosque was constructed by Aurangazeb.

Sri Rangaswamy Jatara is celebrated for 11 days from *Chaitra Suddha Navami* to *Bahula Chaviti* (March–April). The deity of this village is taken to the Ranganayaka temple in the Maneru river, which is at a distance of 2 miles from this village. The villagers celebrate the Jatara there.

The celebration of Urs in the local mosque is also of importance in this village.

SOURCE *Sri D Ramamurthy, Headmaster, Junior Basic School, Gattepalle*

29. Mancharami— Situated at a distance of 6 miles from Potakapalle Railway Station on the Kazipet-Wardha broad gauge section of the Central Railway

The total population of the village is 878 and it is made up of the following communities Caste Hindus—Kapu, Goundla, Golla, Tenugu, Chakali, Kummari, Sale, etc , and Scheduled Castes (145) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Venkateswaraswamy is the place of worship in the village.

Venkateswaraswamy Uthsavam is celebrated for 3 days in *Magham* (January–February)

It is being celebrated since a year About 200 local Hindus congregate *Pujari* is a Vaishnava

SOURCE *Sri B. Lakshmaiah, Headmaster, Mancharami*

30. Ramulapalle hamlet of **Kankulla**— Situated at a distance of 5 miles from Kolanur Railway Station on the Kazipet–Wardha broad gauge section of the Central Railway.

The population of the village is 1,739 and it is made up of the following communities. Caste Hindus—Brahmin, Perika, etc , and Scheduled Castes (276) . Agriculture and agricultural labour are the chief means of livelihood of the people.

Sri Rama temple on a hillock nearby is the place of worship in this village.

Sri Sita Rama Kalyanam is celebrated for nine days from *Chaitra Suddha Navami* (March-April) Cocoanuts and cash are offered to the deity This festival is being celebrated for the past 80 years and is confined to this and nearby villages Perikas are the patrons. Vaishnavas are the *pujaris* About 500 people congregate. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 9 days on the hillock. Eatables, cocoanuts,

brass utensils, mirrors, combs and toys, etc, are sold

SOURCE *Sri Abdul Khayyum, Assistant Teacher, Kankulla*

31. Moolasala—Situated at a distance of 3 miles from Kolanur Railway Station, 8 miles from Peddapalle and 12 miles from Sultanabad.

The total population of the village is 1,225 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kammara, Kapu, Vadla, Kummari, Golla, Tenugu, Bestha, Chakali, Mangali, Sale, and Scheduled Castes (290)—Mala and Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents

The temples of Sri Narasimhaswamy and Siva are the places of worship in this village.

Sri Narasimhaswamy Aradhana is performed daily. *Nithya naivedyam* and aradhana are performed Cocoanuts are offered to the deity One Chathada Vaishnava of Ramanuja *gotram* for Narasimhaswamy temple and a Brahmin of Koundinyasa *gotram* for Siva temple are the *pujaris*.

SOURCE: 1. *Sri V. Ramaswamy, Headmaster, Government Primary School, Moolasala*
2. *Sri M. Krishna Reddy, Teacher, Moolasala*

32. Odela—Situated at a distance of 5 miles from Potakapalle Railway Station on the Kazipet-Wardha broad gauge section of the Central Railway.

The total population of the village is 4,186 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (458), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sita Ramaswamy temple and Mallikarjunaswamy temple with the stone Sivalingam are the places of worship in this village. This Sivalingam was found in a field when ploughing. It is believed that when the plough had struck the Lingam, blood spilled out and on searching that place the Lingam was discovered by the farmer The scars of blood are said to be still there on the Sivalingam

Mahasivaratri festival celebrations commence from *Magha Bahula Triodasi* (January–February) and continue till *Jaishta Bahula Triodasi* (May–June) During these four months, devotees fulfil their vows on Sundays and Wednesdays by offering to the Lord silver umbrellas and moustaches and brass and bronze bells On *Chaitra Suddha Padyami* (March–April), *uthsavam* is celebrated with much pomp and enthusiasm For the past two centuries this is being celebrated and is confined to the nearby villages. The annual income approximately comes to Rs 20,000. Festival arrangements and celebration are done under the supervision of the Government Thousands of Hindus, local and from the neighbouring villages, congregate. *Pujaris* are Jangams on monthly wages appointed by the Government. *Prasadam* is distributed to all and there is free feeding too on a small scale.

SOURCE: *Sri Mohiuddin Sharif, Headmaster, Odela*



MANTHANI TALUK

FAIRS AND FESTIVALS
MANTHANI TALUK
KARIMNAGAR DISTRICT, A P.

MILES 2 0 2 4 6
2 0 2 4 6 8 10 KILOMETRES

CHINNUR TALUK
ADILABAD DISTRICT



MAHARASHTRA STATE
(WESTERN ZONE)

MADHYA PRADESH STATE
(CENTRAL ZONE)

SULTANABAD TALUK

PARKAL TALUK
WARANGAL DISTRICT

MULUG TALUK
WARANGAL DISTRICT

PARKAL TALUK
WARANGAL D T

GODAVARI RIVER

MANAIR RIVER

FROM PEDDAPALLE

1 GUNJAPADIGE
2 MANTHANI
3 ARENDA
4 KALESHWAR
5 MAHADEVAPURAM
6 BEGLOOR
7 PEDDAMPETA
8 PANKENA

79° 45' E
80° 00' E
80° 15' E
80° 30' E
N 18° 45'
N 18° 30'
N 18° 15'

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 GUNJAPADIGE	SRI RAMA MAR APR
2	1 MANTHANI	LAKSHMI NARAYANASWAMY SEP OCT
3	20 ARENDA	MALLANNA JAN FEB
4	42 KALESHWAR	MUKTHESWARASWAMY JAN FEB
5	51 MAHADEVAPURAM	VENKATESWARASWAMY MAR APR
6	55 BEGLOOR	MALLANNA NOV DEC
7	64 PEDDAMPETA	CHADUVULAMMA JAN FEB
8	67 PANKENA	ANJANEYASWAMY JULY AUG AHMED SHAH VALI NOV DEC

STATE BOUNDARY
TALUK BOUNDARY
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL No.
RIVER
HILLS

M. G. SWAMY

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh Hyderabad

Section VI

MANTHANI TALUK

Gunjapadige—Situated at a distance of 2 miles from the river Godavari, 6 miles from Manthani and 16 miles from Ramagundam Railway Station Peddapalle is the nearest railway station which is also on the Kazipet–Wardha Section of the Central Railway.

This village was founded and constructed during the times of Peeshwas and was given away to Brahmins in recognition of their talents in study of Vedas

The population of the village is 1,675 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Chakali, Mangali, Golla, Kamsali, etc , Scheduled Castes (375)—Mala and Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Sri Rama and of the village deities Bhoolakshmi and Pochamma are the places of worship in the village.

Sri Rama festival is celebrated for 15 days from *Chaitra Suddha Padyami* to *Purnima* (March-April). *Kalyanam* on *Navami*, *aswavahanam*, *Garuda vahanam*, *ponna vahanam*, *etc* , upto *Triodasi*, *dopu uthsavam* on *Chaturdasi* and *rathothsavam* on *Purnima* are the successive items of the celebrations River bath during the days of *uthsavam* is the domestic observance It is an ancient festival Brahmins are the patrons. About 2,000 Hindu devotees, local and from the nearby villages, participate *Pujari* is a Brahmin of Gowthamisa *gotram* with hereditary rights. *Prasadam* is distributed to all

A fair is held in connection with the festival Eatables, pictures, books, mirrors, combs, etc , are sold.

SOURCE. *Sri Karne Rajeswara Rao, Sarpanch, Village Panchayat, Gunjapadige*

2 **Manthani**—Taluk headquarters situated at a distance of 20 miles from Peddapalle Railway Station on Kazipet-Wardha Section of the Central Railway. It lies on the right bank of Godavari river

The total population of the town is 9,288 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (944), Muslims and Christians The chief means of their livelihood are agriculture, agricultural labour, services, trade and other traditional occupations.

It seems Manthani was also called Manthrakutam in olden times. An inscription at Hanamkonda proclaims that Kakatiya Prola had defeated and killed Gundaraja, the ruler of Manthrakutam Gaya inscription of Pratapa Rudra describes this place as—

"వింధ్యాద్రి దక్షిణ ప్రాంతే విలసద్గౌతమీతటే
Vindhyadri dakshina pranthe vilasatgowthamithate
మంత్రకూటం సహస్రాణాం లింగానాం
Manthrakutam sahasranam linganam-
స్థానముత్తమం
sthanamuththamam "1

meaning— there lies on the banks of the Godavari to the south of Vindhyas a fine place called Manthrakutam where there are 1,000 Sivalingams.

The temples of Lakshminarayana, Onkareswara, Siddheswara and of the village deity Mahalaxmi are the places of worship in the town.

Devi Navarathrulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October) in Laxminarayana temple. *Pujas* and *bhajans* are performed thrice a day on these ten days Cocoanuts, fruits, blouse pieces of cloth, turmeric and vermilion are offered. Brahmins are the patrons. All communities of the locality participate The *pujari* is a Brahmin.

A fair is held in this connection for 12 days. Food-stuffs, eatables, fancy goods, etc , are sold.

SOURCE *Sri K Vissayya, Headmaster, Junior Basic School, Manthani*

1 K Iswara Dutt, *Prachinandhra Charitraka Bhoogolam* (Ancient Historical Geography of Andhra Pradesh), [A.P Sahitya Academy 1963], pp 249-250

3. Arenda—Situated at a distance of about 12 miles from Manthani and 36 miles from Peddapalle Railway Station.

The total population of the village is 1,272 and it is made up of various sub-communities of Caste Hindus, and Scheduled Castes (335) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Mallanna festival is celebrated for one day on *Magha Bahula Triodasi* (January-February) About 500 local devotees congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Karimnagar*

4 Kaleshwar (Kaleshwaram)—Situated on the right bank of Godavari at the confluence of that river with rivulet Pranahita. It is in the interior of thick forest at a distance of 10 miles from Mahadevapuram and 20 miles from Manthani On the other side of the river Godavari there is Chanda District of Maharashtra State and also Bastar region of Madhya Pradesh This ancient place is thus near the meeting point of 3 States.

The origin of this holy place is said to date back to two thousand years But its history is obscure.

The temples seem to be very ancient as far back as two thousand years. There is a reference about the temple of Muktheswara of this place in *Skandapuranam* A little of Jain and Buddhist influence is also perceptible in their sculpture and architecture There is evidence to believe that the Andhra King Vishnu Vardhana, who probably belonged to the middle of the sixth century A D, invaded Kaleshwara Kingdom, killed King Nisambhu and annexed it to Vengi Desa It is learnt that during the days of Nisambhu, Kaleshwaram was a glorious city and there were 26 ponds in it. Being a corner place for the adjoining kingdoms, Kaleshwaram was the target of invasions and the armies had always to be on their alert There are found many relics of ramparts near about this village. Afterwards, during the days of Kakatiyas, Kaleshwaram was a defence outpost for the Warangal Kingdom. It is said in *Prataparudreeyam* thus

"యైర్దేశస్త్రిభిరేష యాతి మహతీం
Yairdesastribhiresha yati mahateem
ఖ్యాతిం త్రిలింగాఖ్యయా
Khyatim Trilingakhyaya
యేషాం కాకతిరాజ కీర్తి విభవైః
Yesham Kakatiraja keerthi vibhavaih
కైలాస శైలా కృతాః
Kailasa saila krutah
తేదేవాః ప్రసర త్ప్రసాద మధునా
Tedevah prasara tprasada madhuna
శ్రీశైల కాళేశ్వర
Srisaila Kaleswara
ద్రాక్షారామనివాసినః ప్రతిదినం
Diaksharamanivasinah pratidinam
త్వచ్ఛ్రేయసే జాగ్రతు
twachchreyase jagratu "

From this it is seen that the three Jyothirlingas of Lord Siva at Srisailam, Kaleshwaram and Draksharama constituted the three corners for Andhra Desa, which is also called Trilinga Desa In the days of Kakatiya Rudrama Devi, Kaleshwaram was in the hands of a commander called Gannareddi Another historical anecdote is that Prolaraja had proceeded *via* Kaleshwaram on his *dakshina digvijaya yatra* (southern conquest) and on his way back he stopped in this village and performed *suvarna tulabharam* (weighing oneself with gold and giving it away in charity). This is said to be supported by inscriptions.

Mythologically speaking, a separate part called Kaleshwarakhanda in Skandapurana deals with Kaleshwaram Sri Rama is believed to have trodded this place also during his exile in the forest, for there is a Rama temple among the various Saiva temples here. It is claimed that the importance of Kaleshwaram is a little more than that of Kasi (Varanasi)

"యవాధికః కుతో హేతోః
Yavadhikah kuto hetoh
కాశ్యః కాళేశ్వరోభవేత్
Kasyah Kaleswarobhavet "

It is also said that, whereas Prayaga is the place of confluence of 3 rivers, Kaleshwaram is the meeting place of *panchaganga* or five rivers

The population of the village is 1,026 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (286), Scheduled Tribes (70), and Muslims. The chief means of their

livelihood are agriculture, agricultural labour and other traditional occupations

Muktheswaraswamy temple is the chief place of worship in this village The significance of the temple is that there are two Sivalingams on one *panuvattam* A legend goes to say that originally there was only one Sivalingam of Muktheswaraswamy One whose death occurs in Kasi (Banares) is believed to attain salvation, but it is said that a mere visit to Muktheswaraswamy temple is enough to attain salvation As such the influx of persons to the abode of Yamadharma Raja was considerably reduced Hence, Yamadharma Raja (Kaludu), the Lord of Hell, represented his problem to Iswara Lord Siva asked him to stand beside Him in the form of a *lingam* and granted him a boon that one who performed *puja* to Lord Siva without worshipping Yama would go to hell. From that time Yama manifested himself by the side of Mukthеswara in the name of Kaleswara There are two holes (like nostrils) to Muktheswara lingam The water when poured into the holes is believed to reach the Godavari–Pranahita *sangam* (confluence of the two rivers) which is 10 furlongs away from the temple Locally it is believed that once a king wanted to test the phenomenon and performed *abhishekam* (holy bath) to the Sivalingams with milk and that the milk was seen in the Godavari *sangam* It was supposed that there were as many deities at Kaleshwaram as there were in Kasi and hence this place was calle Dakshina Kasi (South Banares)

Besides the chief shrine of Muktheswaraswamy, there are the following temples here: Venkateswara, Bindu Madhavaswamy, Rajeswara, Veerabhadra, Sri Rama, Adi Muktheswara, Chandrasekhara, Chowdeswara, Siddheswara, Someswara, Saraswati, Annapurna, Gayatri and Mahamaya. It is believed that the temples dedicated to Lord Brahma are only at 3 places in the country of which Kaleshwaram is one There is an idol of Surya, the Sun-God, in Muktheswaraswamy temple as in Konark

Adi Muktheswara temple is one of the numerous temples here, some of which are in utterly dilapidated condition It is at a distance of about 2 miles from the village It is said that wherever earth is excavated at any spot in an extent of 2 to 3 furlongs on all the four sides of this temple, there are found peculiar reddish stones, which contain white powder of *vibhudi* inside Visitors gather these stones and take them home. It is an interesting feature indeed.

Mahasivaratri festival is celebrated in Muktheswaraswamy temple for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January-February) Fasting and *jagarana* are observed. On the second day, Brahmana *santharpana* (free feeding of Brahmins) is held It is of ancient origin and confined to the nearby villages. Brahmins are the patrons Irrespective of caste and creed, some 500 devotees, local and from the nearby villages, congregate *Pujari* is a Tamballa

A few shops are opened in this connection near the temple, selling eatables, fancy goods, toys, etc

Sita Rama Kalyanam is celebrated for one day on *Vaisakha Suddha Ekadasi* (April-May) in Rama temple

Kaleshwaram had seen the impact of Muslim religion also. One is confronted with a big mosque at the entrance to the village, which must have been built after demolishing a temple that was there It is believed that Mughal Emperor Aurangzeb had sojourned for a night here, and that, on account of the sanctity of this place, he forgot to perform *namaz* that night He was astonished for this obsession and took with him a little of earth of this place to Delhi and sprinkled it under the couch of his orthodox mother, when she also forgot to say prayers This legendary belief is one of the many in vogue here about the greatness attached to Kaleshwaram.

The local people fondly hope that many more interesting and spectacular things might be discovered one day, if the Archaeological Department takes steps to excavate the area Communication facilities are the first need to make the place regain its past glory It seems the Hindu Religious and Charitable Endowments (Administration) Department have taken up the matter regarding renovation, etc , of the temples.

SOURCE : 1. *Sri G Ramachandram, Kaleshwar*
2. *An article from* Andhra Prabha, *Weekly dated 17-3-1965*

5 **Mahadevapuram**—Situated at a distance of about 68 miles from Kazipet *via* Parkal There is bus route from here to Parkal, a taluk headquarters in Warangal District.

The total population of the village is 3,688 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (308), Scheduled Tribes (12); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Venkateswaraswamy is the place of worship in the village.

Venkateswaraswamy festival is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March–April) The local Hindus congregate A Brahmin of Ramanuja *gotram* is the *pujari*

SOURCE · *Sri Venkatachalam, Pujari, Mahadevapuram*

6 **Begloor**—Situated at a distance of 35 miles from Manthani and 55 miles from Peddapalle Railway Station Godavari river is at a distance of one mile from the village.

The total population of the village is 1,014 and it is made up of the following communities Caste Hindus—Kapu, Golla, Sale, etc., and Scheduled Castes (164)—Madiga, Manne, etc The chief means of their livelihood are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Hanuman and Parvatala Mallannaswamy temple with the image of the deity in human form are the places of worship in this village

Parvatala Mallanna Bonala Jatara is celebrated on *Margasira Suddha Purnima* (November–December) The procession image of the deity is taken to the river Godavari for sacred bath and is brought back to the village in the evening *Bonams* are offered by the devotees. Some of the devotees get possessed of the deity About 3,000 devotees, local and from the neighbouring villages, congregate including from Chanda District in Maharashtra All Hindu communities participate. *Prasadam* is distributed to all

A fair is held in an area of 1½ acres for a day. About one hundred shops are opened to sell eatables, food-stuffs, lanterns, books, pictures and photos, clothes, combs, mirrors, toys, etc. Dramas and *kolatams*, etc , afford entertainment to the visitors

The devotees take bath in the river Godavari and observe fasting and *jagarana* during Sivaratri

SOURCE *Sri N Venkata Rao, Junior Inspector, Mahadevapuram*

7. **Peddampeta**—Situated at a distance of 8 miles from Mahadevapuram and 32 miles from Manthani.

The total population of the village is 309 and it is made up of some sub-communities of Caste Hindus, Scheduled Castes (270), and Scheduled Tribes (21)—Koya The chief means of livelihood of the people are casual labour and rope making

The village deity Chaduvulamma located in a hut is worshipped by Koyas.

Chaduvulamma Jatara is celebrated for one day on *Magha Suddha Purnima* (January-February) Cocoanuts are offered to the deity It is being celebrated for the past 7 or 8 years Local Koyas take part in it

SOURCE *An Enumerator, Peddampeta*

8. **Pankena**—Situated at a distance of 16 miles from Mahadevapuram

The total population of the village is 688 and it is made up of the following communities Caste Hindus—Kapu, Telaga, etc , Scheduled Castes (335)—Netakani, etc , Scheduled Tribes (112), and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people

The idol of Sri Anjaneyaswamy under a tree and Ahmed Shah Vali tomb are worshipped in this place

Sri Anjaneyaswamy Ekaham (one day celebration) is celebrated on the last Saturday of *Sravanam* (July-August) Cocoanuts and camphor are offered to the deity It is being celebrated for the past 40 to 50 years Local Hindus of all castes take part in it. *Prasadam* is distributed to all. There is free feeding too.

Ahmed Shah Vali Urs is celebrated for 2 days in the month of Rajab. *Dastheelu* (clothes) and *udubellam* (jaggery) are offered to the tomb.

it is being celebrated from olden days and is confined to this and a few neighbouring villages. People, local and from the nearby villages, of all communities take part in it The name of the *mujavar* is Shaik Farid *Prasadam* is distributed to all and there is free feeding too

SOURCE *Sri Sriramu Narsaiah, Teacher, Pankena*

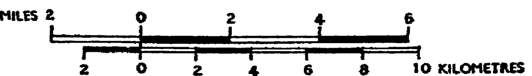


HUZURABAD TALUK

FAIRS AND FESTIVALS

HUZURABAD TALUK

KARIMNAGAR DISTRICT, A. P.



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 DEVAMPALLE	ANANTHASWAMY JAN FEB
2	3 VELDI	CHENNAKESAVASWAMY FEB MAR
3	5 VEGURUPALLE	RANGASWAMY MAR APR
4	9 CHELLURU	VENUGOPALASWAMY FEB MAR
5	15 VEENAVANKA	VENKATESWARASWAMY APR MAY
6	42 BUGIR SHARIF	NARASIMHASWAMY JULY AUG
		ANKOS SHAH VALI ZILHAJ
7	45 JAMMIKUNTA	VISVESWARASWAMY JAN FEB
	45(b) MOTHKULAGUDEM	PEDDAMMA POCHAMMA NO FIXED DATE
	45(c) MACHANPALLE	SIVA JAN FEB
	45(e) PEDDAMMAPALLE	PEDDAMMA MAY JUNE
8	47 METPALLE	JIYYARSWAMY APR MAY
9	48 KOTHAGHATTU	MATHSYAGIRISWAMY JAN FEB
10	61 SIRSEPALLE	RAJARAJESWARASWAMY JAN-FEB
11	62 POTHAREDDY PT	POCHAMMA JULY AUG
12	63 CHELPUR	VENUGOPALASWAMY FEB MAR
13	65 ILLANTHAKUNTA	SITA RAMACHANDRASWAMY MAR APR
14	69 MARRIPALLIGUDEM	RAMABHADRASWAMY FEB MAR
15	79 HUZURABAD	HANUMAN JANUARY
16	92 KOTHAKONDA	VEERABHADRASWAMY DEC JAN
17	97 MUTHARAM	SITA RAMA MAR APR
18	98 MULKANOOR	POCHAMMA, KANAKADURGAMMA JULY AUG
19	106 RATNAGIRI	NARASIMHASWAMY JULY AUG
20	112 JEELGUL	VIGHNESWARA AUG SEP
21	126 KAMALAPUR	SRI RAMA MAR APR

N. G. SWAMY

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh Hyderabad

Section VII

HUZURABAD TALUK

Devampalle— Situated at a distance of 3 miles from Karimnagar-Kazipet bus route and 20 miles from Jammikunta Railway Station on Kazipet–Wardha Section of the Central Railway.

The population of the village is 1,319 and it is made up of the following communities. Caste Hindus–Padmasale, Kapu, Chakali, Velama, etc, Scheduled Castes (251)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Ananthaswamy is the place of worship in this village

Ananthaswamy festival is celebrated for 4 days from *Magha Suddha Purnima* (January–February) This festival is of local significance. The local Hindus congregate *Pujari* is a Vaishnava with hereditary rights On the last day there is free feeding *Bhajans* and *Harikathas* are arranged on all the days of the festival

SOURCE *Sri V Satyanarayana Rao, Teacher, Devampalle*

2. Veldi— Situated at a distance of 2 furlongs to the right of river Maneru touching the borders of Karimnagar and Sultanabad Taluks, 14 miles from Peddapalle Railway Station and 22 miles from Huzurabad It is believed that where the present village Veldi stands, some villages had flourished and had become extinct hundreds of years before the existence of Veldi It is supported by the fact that clay mingled with ashes bones, pieces of pots, stone-built wells, etc, were discovered when the ground was excavated for foundations of houses and wells There exists a dilapidated rampart in the middle of the village Around and on the outskirts of the village there are many stone images, most of them being of Anjaneyaswamy indicating the *ashtadikbandhana* of the village There are stone images of Bayyanna, Veerudu and Varala Rajanna in the village.

The legend connected with Veerudu idol is related as follows: Every village in olden days used to observe a ritual called *grama barkathi* for the welfare of the people and cattle of the village and its general prosperity. *Balikumbham* or heap of cooked rice, mixed with the blood of sheep or goat or at times of a he-buffalo, is prepared and balls of that rice are carried on the head and thrown all round the village crying aloud '*Ko' bali*–కో'బలి' (here is the offering intended for the protective deities of the village in order to satisfy them) If even the smallest particle of that rice (*bali annam*) is taken stealthily to any other village, the fruits of the function and the prosperity of the village were supposed to be transferred to that village Even the best of friends or the nearest of relatives and the highest of invitees for the function was kept away from this function and men mounted on horses guarded the man carrying the balls thrown around, lest any particle of it should be stolen. On one such occasion, a daring dhobi (washerman) of the neighbouring village Kelledu caught a ball of rice with the response '*The' bali*–తే'బలి' (let me receive the ball of rice) when the ball was offered up with '*Ko' bali*'. The dhobi took the rice ball and ran towards his village, but the guards pursued him and overtook him a furlong from the boundary of his village When he swallowed the rice ball, they killed him and washed his intestines in the canal that watered the village fields His body was buried where he was killed The name of the dhobi was Veerudu, and in recognition of his heroism and love for his own village, a stone slab with his figure in natural size was installed Passers-by used to throw a stone at the spot as a mark of respect to that hero Thus, a heap of stones was formed there near the statue

The total population of the village is 3,194 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Reddy, Kapu, Kamsali, Padmasale, Rajaka (Chakali), Goundla, Tenugu, Velama, Kummari, Mangali, Thammala, etc, Scheduled Castes (1,063)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennakesavaswamy temple, with His stone image in human form, which was constructed about 30 years back, Eswara temple with Sivalingam, Pochamma temple with her stone image in human form, Anjaneyaswamy temple and Ramaswamy temple on the banks of the river Maneru and a mosque are the places of worship and prayer in the village.

Sri Chennakesavaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima* (February–March) Offerings are made in the form of cash or kind This festival is being celebrated for the past 30 years and is of local significance. Late Sundaragiri Raghava Rao, who had constructed the temple, endowed some lands to it The *Uthsavam* is celebrated out of the income of those lands. His heirs continue to be patrons for the temple. *Pujari* is a Vaishnava Brahmin There is free feeding to some of the Vaishnavas during the festival days

Pochamma festival is celebrated in *Phalgunam* (February–March), when epidemics prevail in the village Cocoanuts and clothes are offered to the deity. Goats and sheep are also sacrificed

SOURCE *Sri Thammala Venkata Srinivasa Reddy, Cultivator, Veldi*

3. Vegurupalle—Situated at a distance of 4 miles from Sultanabad, 6 miles from Kolanur and 8 miles from Peddapalle Railway Station.

The total population of the village is 1,549 and it is made up of the following communities Caste Hindus-Vaisya, Kapu, Telaga, Tenugu, Goundla, Padmasale, Kummari, Golla, Chakali, Mangali, Kamsale, Medari, etc , Scheduled Castes (296) –Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

There is the temple of Sri Rangaswamy with the stone image of the Lord in human form in a reclining posture on Adisesha It is constructed in the bed of Maneru river, but the water does not usually enter the temple even during floods, this phenomenon is attributed to the grace of God. Even if water enters the temple sometimes, it never touches the image of the Lord.

Sri Rangaswamy Uthsavam is celebrated for 16 days from *Chaitra Suddha Navami* (March–April) to *Bahula Navami Kalyanam* on *Chaitra Suddha Navami*, *Gorudothsavam* on *Dwadasi*, *Hanuman vahana* on *Ekadasi*, *Sesha vahana* on *Triodasi*, *aswa vahana* on *Chaturdasi*, *Ponna seva* on *Purnima*, *gaja vahana* on *Bahula Padyami*, *baliharanam* on *Vidiya*, *rathothsavam* on *Tadiya*, *nagabali* and *pushpayagam* on *Chavithi* and *chakratheertham* on *Panchami* are the rituals that are observed during the festival Cocoanuts and money are offered Thousands of sick and issueless devotees worship the Lord for blessings During *rathothsavam*, balls of *dadhyojanam* are thrown up and there is a firm belief that the woman who catches the first ball would be blessed with children *Sakatothsavam* is celebrated on *rathothsavam* day, when carts are decorated and taken round the temple This festival is being celebrated since ancient days and is widely known The patrons are local heads of the village About 10,000 people belonging to Hindu castes, local and from the nearby districts also, congregate. The *pujaris* are Vaishnavas with hereditary rights.

A fair is held in connection with the festival for one month near the temple Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys and agricultural implements, etc , are sold

There are choultries and pandals are erected for the festival

Whirling-wheels, dramas, circus and dances afford entertainment to the visitors

SOURCE *Sri P. Hanumaiah, Teacher, Vegurupalle*

4. Chelluru—Situated at a distance of 8 miles from Potakapalle Railway Station on Kazipet–Wardha Section of Central Railway and 20 miles from Huzurabad

The total population of the village is 2,532 and it is made up of the following communities: Caste Hindus— Kapu, Velama, Mangali, Chakali, Telaga, Kamsali, Vadla, Kammara, Kanchara, Medari, Kummari, etc , Scheduled Castes (260)–Mala, Madiga, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Venugopalaswamy temple with His copper image in human form and a mosque are the places of worship and prayer in the village.

Lord Venugopalaswamy festival is celebrated from *Phalguna Suddha Dasami* to *Purnima* (February –March) for 6 days Preparations are made 5 days in advance *Ankurarpana* on the first day, *talambralu* on the second day, *Hanumanthaseva* on the third day, *sadasyam* on fourth day, *Garudaseva* and *dopu Uthsavam* on the fifth, and *rathothsavam* on the sixth day are the rituals that are celebrated during the festival Cocoanuts and cash are offered to the Lord This festival is being celebrated for the past 120 years About 1,000 Hindus, local and from the nearby villages, congregate *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all

A very small fair is held in connection with the festival for 6 days with a few shops selling eatables mirrors, combs, toys, etc

SOURCE *Sri Narayanachari, Teacher, Chelluru*

5. **Veenavanka**— Situated at a distance of about 10 miles from Huzurabad

The total population of the village is 4,638 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (981), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Venkateswaraswamy is worshipped in this village

Sri Venkateswaraswamy festival is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to *Purnima* (April–May). About 500 devotees of the village congregate. All communities participate in the festival.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

6 **Bijgirsharif**— Situated at a distance of 4 miles from Jammikunta Railway Station and 14 miles from Huzurabad Formerly, it was the headquarters of a local chieftain There is a fort on the hillock in ruins

The total population of the village is 3,352 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (994)– Mala and Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Narasimhaswamy temple with the stone image in the form of man-lion on a hillock and Ankos Shah Vali *dargah* with two tombs are the places of worship in this village There are two other tombs outside the *dargah* under a neem tree The tombs inside the *dargah* are those of the fathers of the two sons, whose tombs are under the neem tree.

Narasimhaswamy Uthsavam is celebrated for 8 days on Saturdays and Mondays in *Sravanam* (July-August) Vows are fulfilled by offerings in cash or kind Some devotees sacrifice fowls, sheep and goats at a distance from the temple Vaishnavas are the patrons The Hindu devotees, local and from the neighbouring villages, congregate *Pujari* is a Brahmin The chief purpose of the people thronging to the hillock is *vanabhojanam* (a community feast) among the families There are facilities for 100 families to cook their food on the hillock and about 1,000 people can stay comfortably at a time There are water supply sources in ponds and wells.

Ankos Shah Vali Urs is celebrated for 4 days from the 10th of *Zilhaj* Clothes, sweets, sugar and cash are offered and goats and sheep are sacrificed. The Muslims decorate their houses and observe fasting, feasting and *jagarana* Intoxicants are used at the time of the Urs. An interesting feature of the neem tree is that when the *sandal* is brought near the tree during the Urs, a branch of the tree bends down and the leaves of that particular branch taste sweet at that time It is said that the *sandal* is brought from the Nizam of Hyderabad The Urs is of ancient origin and widely known Muslims are the chief patrons About 6,000 people including Hindus, local and from distant places, participate Muslims form a majority. There is a Muslim *mujavar* for the *dargah.*

A fair is held in this connection near the *dargah* for 10 days. Eatables, utensils, mirrors, combs, lanterns, pictures, photos, books, clothes, agricultural implements, toys and baskets, etc , are sold.

There are choultries Pandals are erected. Magic, gambling and lotteries afford entertainment to the visitors

SOURCE 1 *Sri S Venkataiah, Headmaster, Govt P S School, Bijgirsharif*
2. *Sri D. Rajaiah, Teacher, Bijgirsharif*

7 **Jammikunta**— A Railway Station situated at a distance of 22 miles from Kazipet on the Kazipet–Wardha Section of the Central Railway

The total population of the village is 7,670 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,490)—Mala and Madiga, etc , Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, *beedi* making, weaving and other traditional occupations.

Sri Visweswaraswamy temple is the place of worship in this village.

The tutelary deity Peddamma is worshipped in the form of 3 stones placed on three sides and another stone over it in Peddammapalle, a hamlet of this village. There are the village deities Peddamma and Pochamma in Mothkulagudem, another hamlet The temple of Lord Siva with a stone Sivalingam is the place of worship in Machanapalle, another hamlet of Jammikunta

Sri Visweswaraswamy Kalyanamahothsavam is celebrated for 6 days from *Magha Suddha Triodasi* to *Bahula Tadiya* (January–February) Festival arrangements are made 10 days in advance Vighneswara puja and *Rudrabhishekam* on the first day, *seshavahanothsavam* and *nandiseva* on the second day, *Kalyanam*, *gajavahanam*, *dopu* and *sakatapradakshinam* on the third day, *rathothsavam* on the fourth day; *vasanthothsavam* and *purnahuthi* on the fifth day and *pushpayagam* on the sixth day are some of the rituals observed during the festival This is being celebrated from 1942 and is of local significance. The chief patrons are the local Vaisyas. The local devotees, irrespective of caste or creed, participate. *Prasadam* is distributed to all and there is free feeding too

Gramadevatala (Peddamma and Pochamma) Bonalu are celebrated once in 3 years for one day according to the convenience of the villagers in Mothkulagudem. Sheep and fowls are sacrificed to the deities.

Maha Sivaratri is celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January–February) in Machanapalle hamlet. It is being celebrated for the past 100 years The village munsiff is the patron Local people of all communities take part in it *Pujari* is a Thamballa with hereditary rights *Prasadam* is distributed to all There are choultries

Peddamma Jatara is celebrated for one day in *Vaisakham* (April–May) or *Jaishtam* (May–June) in Peddammapalle, hamlet of this village *Dhupam*, *deepam* and *naivedyam* are offered Sheep are sacrificed This of ancient origin and of local significance Reddys are the patrons. The local Hindus congregate.

SOURCE · 1 *Sri Narasimhachari, Teacher, Jammikunta*
2 *Sri K Raja Narsaiah, Teacher, Peddammaplle*
3 *Sri R. Sambaiah, Teacher, Mothkulagudem*
4 *Sri T Chandrasekhar, Headmaster, Panchayat Samithi School, Machanapalle*

8. **Metpalle**—Situated at a distance of 8 miles from Jammikunta Railway Station, 3 miles from Karimnagar–Warangal road and 6 miles from Huzurabad.

Some years back this village was at the foot of a hillock on a *metta* (*metta* in vernacular means an elevated place) and was called Mettupalle or Metpalle It has been subsequently shifted to the present place in a valley The remnants of the old village are still to be seen.

The total population of the village is 3,087 and it is made up of the following commuities: Caste Hindus–Kapu, Velama, Kuruva, Padmasale, Kummari, Chakali, Golla, Vaisya, Kammara, Goundla, etc., Scheduled Castes (583), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing and other traditional occupations

Jiyyarswamy is worshipped by the villagers The image is carved in human form on a rock in a cave on the hillock called Jiyyarswamy Gutta

Jiyyarswamy Uthsavam is celebrated for one day on *Vaisakha Bahula Amavasya* (April–May). The Uthsavam is celebrated between 2 p m. and 6 p.m. The festival is 100 years old and of local

significance Sathani Vaishnavas are the patrons. All communities of the village participate

SOURCE 1. *Sri N Jagga Reddy, Teacher, Metpalle*
2 *Sri Malla Reddy, Teacher, Metpalle*
3 *Sri D Lakshmi Rajam, Teacher, Z P High School, Metpalle*
4 *Sri G Narasimha Reddy, Teacher, Z. P High School, Metpalle*
5. *Sri B Narasiah, Teacher, Z P. High School, Metpalle*

9 **Kothaghattu**—Situated at a distance of about 12 miles from Jammikunta Railway Station

The total population of the village is 1,686 and it is made up of various sub-communities of Caste Hindus, and Scheduled Castes (237). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mathsyagiriswamy is worshipped in this place

Lord Mathsyagiriswamy festival is celebrated for 5 days from *Magha Suddha Ekadasi* to *Purnima* (January-February) About 2,000 devotees, local and from the neighbouring villages, congregate.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

10 **Sirsepalle**— Situated at a distance of 3 miles from Huzurabad and 4 miles from Jammikunta Railway Station

The total population of the village is 1,716 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Velama, Kapu, Sale, Tenugu, Rajaka, Mangali, Vadrangi, Kummari, Gowda, Kamsali, Gandla, Golla, Scheduled Castes (493)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rajarajeswaraswamy temple with stone Sivalingam is the place of worship in the village.

Sri Rajarajeswaraswamy festival is celebrated for a day on *Magha Bahula Triodasi* (January-February). Carts are taken round the temple during the festival Fasting and *jagaram* are the domestic observances This festival is an ancient one but is of local significance. All communities of the village participate *Pujari* is a Lingayat with hereditary rights.

SOURCE *Sri M. Shunmukhachari, Headmaster, Govt Primary School, Sirsepalle*

11 **Pothareddipeta**—Situated at a distance of 5 miles from Jammikunta Railway Station and also from Huzurabad

The total population of the village is 2,227 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Velama, Padmasale, Chakali, Kummari, Mangali, Vadla, Kammara, Kamsali, etc ; Scheduled Castes (475)–Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Pochamma temple with the image of the deity in human form is the place of worship in this village.

Pochamma festival is celebrated in *Sravanam* (July–August) and on *Ugadi* i.e , on *Chaitra Suddha Padyami* (March–April) Fasting and *jagarana* are observed Clothes and cocoanuts are offered and fowls and sheep are sacrificed to the deity It is confined to this village only Local Hindus manage and participate in the festival There is no *pujari*.

SOURCE *Sri B. Viswanatham, Assistant Teacher, Government Primary School, Pothareddipeta*

12. **Chelpur** — Situated at a distance of about 4 miles from Huzurabad and Jammikunta is the nearest Railway Station.

The total population of the village is 4,838 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (1,017), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Venugopalaswamy is worshipped in this place.

Venugopalaswamy festival is celebrated for 5 days from *Phalguna Suddha Ekadasi* to *Purnima*

(February–March). About 500 Hindus of the village congregate All communities participate in it

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*

13. Illanthakunta—Situated at a distance of about 3 miles from Jammikunta Railway Station.

The total population of the village is 3,400 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (952), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sita Ramachandraswamy temple is the place of worship in the village

Sri Sita Ramachandraswamy festival is celebrated for 16 days from *Chaitra Suddha Panchami* to *Bahula Panchami* (March–April) About 8,000 devotees, local and from distant places as well, congregate. *Prasadam* is distributed to all

SOURCE 1 *Statement of Fairs and Festivals furnished by the Collector, Karimnagar*
2. *Statement of Fairs and Festivals furnished by the District Health Officer, Karimnagar*

14. Marripalligudem—Situated at a distance of 5 miles from Kamalapur bus stage on the Huzurabad–Parkal road, 7 miles from Jammikunta Railway Station and 16 miles from Huzurabad.

The total population of the village is 2,867 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Goud, Tenugu, Rajaka, Mangali, Sale, Telaga, Boya, etc, Scheduled Castes (693), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramabhadraswamy on a hillock, of Siva and Vishnu are the places of worship in the village

Ramabhadraswamy festival is celebrated for two days on *Phalguna Suddha Chaturdasi* and *Purnima* (February–March) *Garudaseva* and procession of carts are the items of celebration during the festival Cocoanuts and cash are offered This festival is being celebrated for the past 18 years and is confined to this and the neighbouring villages About 1,000 Hindus, local and from the neighbouring villages, participate A Vaishnava of Bharadwajasa *gotram* is the *pujari* *Prasadam* is distributed to all

A fair is held for three days in connection with the festival Food-stuffs, eatables, mirrors, combs, toys, etc, are sold The pilgrims stay for one day Lotteries, dramas, etc, afford entertainment to the visitors

SOURCE *Sri Malla Reddy, Assistant Teacher, Marripalligudem*

15 Huzurabad—Taluk headquarters situated at a distance of 6 miles from Oopal Railway Station, 8 miles from Jammikunta Railway Station on Kazipet–Wardha Section of the Central Railway and 24 miles from Warangal as also from Karimnagar

The total population of the village is 11,166 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Kapu, Golla, Gowd, Boya, Chakali, Mangali, Kammara, Kamsali, Kummari, Vadla, Bestha, etc, Scheduled Castes (1,765)–Mala, Madiga, Muslims and Christians The chief means of livelihood of the people are services, trade, weaving, *beedi* making, agriculture, agricultural labour and other traditional occupations

The temples of Anjaneyaswamy and Siva are the places of worship in this village

Hanuman festival is celebrated for a day on Sankranti (14th January) in Anjaneyaswamy temple Hundreds of carts are taken round the temple This festival is being celebrated for the past 30 years and is of local significance. All communities of the village participate *Prasadam* is distributed to all.

Vinayaka Chaviti is celebrated on *Bhadrapada Suddha Chaviti* (August–September) in Siva temple

SOURCE: *Sri Lakshmi Kantha Rao, Teacher, Junior Basic School, Huzurabad*

16. Kothakonda— Situated at a distance of 12 miles from the Karimnagar–Warangal bus route

and 22 miles from Huzurabad. It is connected only by cart track to all nearby villages as it is encircled by hills There are ruins of a big fort with huge gateways resembling the Kakathiya architecture on a hillock that is at a distance of only 100 yards from the village This spacious hill top, with many dilapidated bastions and residential halls is surrounded by a stone wall There are 5 to 6 ponds It is observed that the water in two of them does not dry up even if there is continuous drought for ten years and the water is as sweet as in cocoanuts There are many temples with crumbled sculptures at distances of 2 to 3 furlongs towards the east, south and north of the hillock A few of them have no deities, some have Sivalingams and some others have the idols of Vishnu holding *sankhu* (conch) and *chakra* (disc) Some of the farmers here discovered while ploughing silver coins with an imprint of Sita, Rama and Lakshmana Certian stone wells of ancient days about 12 to 16 yards deep have also been found out here Several such findings indicate that a flourishing city must have existed here in the ancient days, perhaps during the times of Kakatiyas The local people fondly believe that more and more relics, which might reveal a history, could be discovered if systematic excavations are carried out here

The total population of the village is 2,025 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, Reddy, Kapu, Vadrangi, Kammara, Kamsali, Kanchari, Goundla, Golla, Kuruma, Chakali, Telaga, Bestha Bukka, etc , Scheduled Castes (390)–Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Veerabhadraswamy, Bhadrakali, Hanuman and Pochamma are the places of worship in this village

In the temple of Veerabhadraswamy, which is at the foot of the hill, the awe-inspiring image of the deity is in human form with four armed hands and a small sheep-headed human figure of Daksha is at the feet of the Lord in the *namaskara* posture. The Lord has silver coverings for his upper body and to His left there is the image of Bhadrakali, His divine consort The image of the Lord had its left leg broken and it is kept intact with the image.

There is a local legend which runs as follows About 150 to 200 years ago, a group of Kummaris (potters) went to the hillock for wood-cutting with bullock carts In the night they had retired at the foot of the hillock and at midnight they found that their bullocks were missing A fruitless search was made and they slept disappointed Then, Lord Veerabhadraswamy told an old man of that group in a dream that, if they installed His image in the Sakthi temple at the foot of the hillock, bringing it down from the temple at the top, their bullocks would be found by them In addition to the Sivalingam there was also a stone idol of human form behind it, probably representing Veerabhadraswamy The potters placed that idol in a wooden box packing it carefully with cotton, and rolled it down the hillock Unfortunately, the left leg of the image was broken, the idol was installed in the temple down hill and the broken leg was kept intact The Sivalingam is still in the temple on the hillock itself

Sri Veerabhadraswamy Kalyanothsavam is celebrated during *Makara Sankranti* for ten days from *Pushya Bahula Panchami* (December–January) Vighneswara *puja*, *mantaparadhana*, *swasthivachanams* and *ankurarpana* on *Panchami*, *vrishabhapuja* on *Shashti*, *homams*, *vedaparayana* and *kalyanam* on *Saptami*, *sadassu* on *Ashtami*, *Harikatha* on *Navami*, *purnahuthi* in the morning and *dopu* and *mangalam* in the night on *Dasami*, etc., are the rituals on the successive days The feature of *bandluthiruguta* (carts going round the temple) is important It begins on *Bhogi* with the cart of the Kummari family at the head of the procession. Then, follows a stream of various kinds of decorated carts On *Sankramanam*, the night following *Bhogi*, the carts in 4 or 5 lines do continuously untiring *pradakshinams* round the temple and the congregation is very large. Cocoanuts, silver moustaches, umbrellas, rice, clothes and money, etc , are offered to the Lord Some people, after a *pradakshinam* with a bullock, dedicate the bullock to the Lord as an offering, the sale proceeds of which are utilised for the *uthsavam* Marriages, *gandadeepams*, *sevas*, etc , are performed and charged for according to the rates fixed by the devasthanam. Women perform *santhana vratham* for being blessed with children during the *uthsavam* This festival is being celebrated for the past 150 years and is widely known. The Secretary of the Devasthanam Committee with the help of the other members looks to the arrangements of the celebrations. The annual income of the temple is

estimated at Rs. 14 to 18 thousands, one-third of that goes to the *pujaris*, the second part to the Government and the balance is utilised for repairs and decorations of the temple. About 50,000 Hindus of all communities from several places congregate The *pujari* is a Thamballa with hereditary rights

A fair is held in connection with the festival. A large number of shops are opened temporarily. Utensils, lanterns, torches, toys, mirrors, combs, books, pictures, photos, clothes, toilet and fancy goods, eatables and articles of daily requirements and agricultural implements, etc , are sold. There are lodging facilities and pandals are erected for the visitors The Devasthanam Committee looks after the facilities Circus, dramas, merry-go-rounds, etc , afford entertainment to the congregation. Exhibitions, competitions and prize distributions are also held.

SOURCE *Sri L. Mohana Rao, Teacher, Zilla Parishad High School, Mulkanoor*

17. Mutharam—Situated at a distance of about 10 miles from Huzurabad

The total population of the village is 617 and it is made up of the following communities Caste Hindus—Brahmin, Golla, Tenugu, etc , Scheduled Castes (239)—Madiga The chief means of livelihood of the people are agriculture, agricultural labour and fishing

Sri Sita Rama temple and Siva temple are the places of worship in this village.

Sri Rama festival is celebrated for two days on *Chaitra Suddha Chathurdasi* and *Purnima* (March-April) Cocoanuts are offered to the deity This is being celebrated for the past 30 years and is confined to this village only Velamas are the patrons. Local Hindus participate in it A Vaishnava Brahmin is the *pujari*

SOURCE *An Enumerator*

18. Mulkanoor—Situated at a distance of 3 furlongs from Yelkathurthi–Siddipet road and 10 miles from Huzurabad.

The total population of the village is 4,087 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (751), Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Siva and of the village deities Pochamma and Kanakadurgamma are the places of worship in the village.

The village deities Pochamma and Kanakadurgamma are worshipped in *Sravanam* (July-August) for one day Local people of all communities participate Sheep and fowls are sacrificed. Kummaris (potters) are the *pujaris*

Ganapati Navaratrulu are celebrated for 9 days from *Bhadrapada Suddha Chaviti* to *Dwadasi* (August-September) in Siva temple Processions, *Harikathas* and *bhajans* are arranged.

SOURCE *1 Sri T Venkatanarayana, Mulkanoor*
2 Sri A V Satchidanand, Mulkanoor

19 Ratnagiri—Situated at a distance of 7 miles from Huzurabad by cart track and 31 miles from Karimnagar.

The total population of the village is 884 and it is made up of the following communities Caste Hindus-- Brahmin, Vaisya, Gowd, Balija, Golla, Rajaka, etc , Scheduled Castes (159)—Mala, Madiga, and Dudekulas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Lord Narasimhaswamy is worshipped in the village But there is no temple There is a huge boulder on the hillock near the village The boulder is broken into two parts, the distance in between them being 2 to 3 inches. An image of the Lord Narasimhaswamy in human form is carved on this boulder The image of the Lord is clearly visible at noon in bright day light On the northern side of this boulder, there is the image of Hanuman carved out and on the southern side is the image of Garuda Beside this boulder, there are a tamarind tree and also a small *dona* (pond).

Lord Narasimhaswamy is worshipped on Mondays and Saturdays during *Sravanam* (July-August) and Jatara is celebrated on the last Saturday. At the foot of the hillock there are two huge banyan trees, which are the abodes for thousands of bees. The devotees first perform

pradakshinam (circumambulation) to these trees five times and then worship the deity on the hillock, offering cocoanuts and *naivedyam* Some devotees give sugar milk and rice to the *pujari* Oil for *gandadeepam* and cash are also offered by some of the devotees in fulfilment of vows

There are bees on the tamarind trees on the hillock also It is said that pilgrims who come to the *Jatara* with bad intentions or who have taken non-vegetarian food or intoxicating drinks, before coming for the *darsan* of the Lord, are chased by the bees on the banyan trees and stung till they leave the premises It is believed that the bees of the tamarind trees near the deity convey the tidings of the bad character to the bees on the banyan trees below

The *Jatara* is being celebrated for the past 200 years and is confined to this and the neighbouring villages It is managed by the Government and there is Inam land for the temple About 1,000 Hindus, local and from the neighbouring villages, participate in the *Jatara* The *pujari* is a Brahmin of Gowthamasa *gotram* and is depending upon the Inam land *Prasadam* is distributed to all and there is free feeding too

SOURCE: *Sri C. Thirpathi Reddy, Headmaster, Ratnagiri*

20. Jeelgul—Situated at a distance of 4 miles from Huzurabad and 6 miles from Oopal Railway Station on the Kazipet–Wardha Section of the Central Railway.

The total population of the village is 1,921 and it is made up of the following communities · Caste Hindus—Brahmin, Vaisya, Kapu, Velama, Gowda, Chakali, Mangali, Kammara, Kamsali, Padmasale, Golla, etc , Scheduled Castes (346)—Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Siva, Anjaneya and Pochamma are the places of worship in this village.

Vighneswara Navaratrulu are celebrated for 9 days from *Bhadrapada Suddha Chavithi* to *Dwadasi* (August-September) in Siva temple. An earthen image of Ganapathi (Vighneswara) is installed temporarily and worshipped *Naivedyam* is offered to the Lord This is being celebrated for the past 10 years and is of local significance Kapus, Velamas and Vaisyas are the patrons Local Hindus participate A Brahmin is the *pujari*.

Mahasivaratri is celebrated on *Magha Bahula Chathurdasi* (January-February) in Siva temple The Lord is worshipped with flowers and leaves of *maredu* tree The devotees observe fasting and *jagarana*.

SOURCE *Sri M Deval Reddi, Teacher, Jeelgul*

21. Kamalapur—Situated at a distance of 3 miles from Oopal Railway Station on the Kazipet–Wardha Section of Central Railway and 10 miles from Huzurabad.

The total population of the village is 5,174 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (727), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Siva temple and Rama temple are the places of worship in the village

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Navami* to *Bahula Tadiya* (March-April). Preparations are made 10 days in advance Offerings are made in the form of cocoanuts and cash This is being celebrated since ancient times About 600 Hindus from this and the neighbouring villages congregate A Vaishnava is the *pjuari* *Prasadam* is distributed to all

A fair is held near the temple for 11 days Food-stuffs, eatables, utensils, torchlights, clothes, toys, mirrors, combs, pictures, books etc , are sold.

SOURCE *Sri B Mallaiah, Assistant Teacher, Zilla Parishad High School, Kamalapur*

APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN KARIMNAGAR DISTRICT

Sl No (1)	Name of the festival (2)	*Tidhi* in Telugu month (3)	Corresponding English month (4)
	HINDU FESTIVALS		
1	*Ugadi* (Telugu New Year's Day)	*Chaitra Suddha Padyami* ...	March–April
2	*Sri Rama Navami* .. .	*Chaitra Suddha Navami* ...	March–April
3	*Nagula Chaviti* . ..	*Sravana Suddha Chaviti* ...	July–August
4	*Varalakshmi Vratam* ...	2nd Friday in *Sravanam* ...	July–August
5	*Sri Krishna Jayanthi* ...	*Sravana Bahula Ashtami* and *Navami* ...	July–August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti* ..	August–September
7	*Mahalaya Amavasya* ..	*Bhadrapada Amavasya* (New Moon Day) ...	August–September
8	*Dasara*	*Asviyuja Suddha Padyami to Dasami* ..	September–October
9	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya* ...	September–October
10	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya* ...	September–October
11	*Subrahmanya Shashti* ..	*Margasira Suddha Shashti* ...	November–December
12	*Sankranti*	*Pushyam (Makara Sankramanam)*	13th to 15th January
13	*Bhishma Ekadasi*	*Magha Suddha Ekadasi* ...	January–February
14	*Maha Sivaratri*	*Magha Bahula Chathurdasi* ...	January–February
15	*Kamadahanam*	*Phalguna Suddha Triodasi* ..	February–March
16	*Holi*	*Phalguna Suddha Purnima* (Full Moon Day) ...	February–March
	MUSLIM FESTIVALS	Date in Muslim month (Hijri)	
1	*Ramzan (Id-ul-Fitr)* ...	1st day of *Shavval*	
2	*Bakrid* ...	10th of *Zilhaj*	
3	*Moharram*	10th of *Moharram*	
4	*Milad-un-Nabi*	12th of *Rabi-ul-Avval*	
5	*Peer-e-Dastagiri*	11th of *Rabi-us-Sani*	
6	*Shab-e-Barat*	11th of *Shahban*	
	CHRISTIAN FESTIVALS		Date in English month
1	New Year's Day ...	... ...	1st January
2	Good Friday ...	... ...	On a Friday in April
3	Christmas ...	... ...	25th December

Note - In addition to the above festivals, the national festivals *viz*, (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated by all in Karimnagar District

COMMON HINDU FESTIVALS

1 UGADI (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March–April) by every Hindu Andhra whether rich or poor As it is the supposed anniversary of creation or the first day of the Sathya-yuga[1] great sanctity is attached to this festival This is a great day of joy and happiness, concord, affection and goodwill There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year Hence they take care to keep themselves and others in happy mood on the Ugadi day A child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with a weeping child throughout the year Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from fowl thoughts and ill-will towards others

The years in Telugu calendar are not mere numbers like 1961, 1962, etc , with no significance and no end They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles They have specific names indicating something pleasant (*Subhakruthu*), anger *(Krodhi)*, disgrace, defeat or disappointment *(Parabhava)*, enmity *(Virodhi)* and so on Why and how this cycle and the names are fixed is a topic for research for generations Whatever be the indication of the name of the new year, it must be properly invited and inaugurated All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special messages from religious and political leaders and special radio programmes Everyone, everywhere and everything is made to appear happy and joyful The advance preparations for this most important common festival are getting the houses white-washed and providing every member of the family with new clothing depending upon the financial means of the family

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour) take oil bath and generally put on new clothes except the poor class It need hardly be said that Ugadi is the festival of villagers The housewives in the villages get up early in the morning and commence cooking sweets and side dishes Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside Besides *bakshyam* or other sweets, the special preparations called *ugadi pachchadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day Generally it is a semi-liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery The poorer class in the villages do not bother themselves with the several side dishes, which the more fortunate upper classes can afford to have The significance of taking in margosa flowers, which are bitter, along with jaggery, which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys In some places hotels serve a little of this *vepaprasadam* before serving the menu ordered

In towns and bigger places the day is of normal festivity and enjoyment till the evening But in the villages unceasing activity, mirth and enjoyment are noticed The feast is over earlier than ten O' clock in the morning and men and women commence their own sports, games and competitions Whereas cards and other competitions are the pastimes of the men, the womenfolk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages Hindus gather in temples in towns and at the *rachchakatta* or *rachchabanda* (the village community platform) or the temple in the

1 Yuga is an age, especially a sub-division of the life of the Universe The first is called Krita-yuga (Sathya-yuga) to which the Hindus assign, 1,728,000 years. The second called Treta-yuga lasted about 1,296,000 years The third called Dwapara-yuga lasted about 864,000 years And the last in which we are living is called Kali-yuga or the Age of Misery. It is expected to last for about 432,000 years

villages The new *panchangam* (almanac) is worshipped and read by the *purohit* The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc , and on particular individuals are given out by the *purohit* The presiding deities during the year over wind, rain, crops, cattle health, etc , are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepams* in the usual manner But the enjoyment in the villages is continuous and enthusiastic

The New Year's Day has a special significance for the village ryot He inaugurates the annual cultivation by ploughing five or nine rounds in his fields on the first day, fixed by the village *purohit* said to be auspicious At times this is prolonged till *Eruvaka Purnima* i e , *Ashada Suddha Purnima* (June–July) The yoke and the plough and the bulls are worshipped after applying *vibhuthi*, turmeric powder and *kumkum*, and a cocoanut is broken either at the house or in the field

The Christians observe this festival though not on elaborate scale, but as the beginning of a New Year with which they are blessed by the Lord The time honoured *bhakshyam* which their forefathers had that day is invariably there In fact there is a conviction gaining ground both among the Catholics and the Protestants of the area that there is no need to attach importance to the First January as a New Year's Day, as it claims no religious significance It may be observed as any other Indian does and all the functions of thanks giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a national calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2 SRI RAMA NAVAMI is celebrated on *Chaitra Suddha Navami* (March–April) Sri Rama, the God king was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitra* (March–April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, and Sita as an ideal wife are immortalised in the following

"రాముವంటి కొడుకు, భరత సౌమిత్రుల వంటి
Ramuvanti koduku, Bharatha Sowmithiula vanti
తమ్ములు, సీత వంటి భార్య, వసుధ యెందును
thammulu, Sita vanti bharya, vasudha yendunu,
లేరు లేరంచు ముందు యుగంబుల పురుషులు
leru leranchu mundu yugambula purushulu
తలయూప వలదే ఆరీతి వారు నడచుకొన
thalayupa valadea reethi varu nadachukona
. వలదే
valade"

On this day Sri Rama, His consort Sita, His brothers Lakshmana, Bharatha and Sathrughna and his devoted Bhaktha Anjaneya are invoked Sita and Sri Rama are worshipped according to prescribed rites This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and other well-to-do families amongst the Hindus Fast during the day by several people and *jagaram* during the night by some are observed In the temples of Sri Rama,. *pattabhishekam* (coronation) of Sri Rama is celebrated and His image or picture is taken in procession in which all Hindus participate It is not a sectarian festival confined to only Vaishnavites In the evenings distribution of *panakam* and *panneram* in Sri Rama temples and in the houses is common Bamboo fans are distributed to Brahmins On the next day *i e*, on *Dasami* there is *annasantharpana* in Sri Rama temples In the houses also feasts are arranged In some centres the celebrations commence on *Chaitra Suddha Padyami*, *pattabhishekam* being held on *Navami* and conclude on *Purnima* with car festival

There is not generally any family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Sri Rama or Hanuman temple The poor have a feeling of festivity and sacredness of the day and observe it with sincere devotion to Lord Rama attending the *Kalyanothsavam* procession or *Harikathas* In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi*. There will be processions of the Lord Sri Rama, some times accompanied by music and fireworks

Lord Rama was born on *Chaitra Suddha Navami* (March–April) and it is appropriate that His birthday anniversary should be celebrated that day Great importance is attached to Sita Rama *Kalyanam* This needs an explanation To all Ramabhakthas, which the Andhras are,

Gopanna who subsequently became Ramadas is the standing example to be followed It is that great devotee of Sri Rama who suffered dozen years in imprisonment as a test for his Rama *bhakti* and set an example. Just before Ramavathara, force and voilence ravaged the country resulting in massacre and bloodshed. The destruction of Karthaveeryarjuna, the *hathya* (killing) of Jamadagni by a power-blinded king and the revenge of Jamadagni's son Parasurama who massacred the kings' lineage twenty-one times, and the atrocities perpetrated by Ravana created terror in the minds of *sadhus* and *sajjanas* (peace loving and good natured persons). They anxiously prayed for *sathvagunayutha shakti* to establish *santi,* (peace) by destroying the *thamogunayutha rakshasa,* Ravana *Rajogunayutha* Janaka played his part in the noble task by giving Sita in marriage to Sri Rama who was an incarnation of Vishnu, and *santhakaram* (personification of peace). But for this alliance of Sri Rama and Sita, the destruction of Ravana and the *tamas* could not have been possible Lord Rama exhibited his prowess by breaking the bow of Lord Siva, a symbol of *rajas* (రజస్ — combination of *satwa* and *tamas*) He then married Sita, the symbol of *satwa* in order to establish *santi*, *satyam* and *ahimsa* (peace, truth and non-voilence)

Of the ten incarnations of Lord Vishnu, *Ramaavataram* is of special importance to Andhras, as the period of 14 years' exile was spent mostly in Andhra area In fact passages in Mahabharatha indicate Andhra area supporting Kauravas in the great war and Vishnupuranam has gone a step further and mentioned that Krishna was anti-Andhra (చాణూరాంధ్ర నిషూధనుండు–*Chanoorandhra nishoodhanundu*). 1 Therefore, Sri Rama Navami is of greater importance in Andhra than Krishna Jayanti. Northern Andhra was Southern Kosala, the kingdom of the father of Kousalya, Lord Rama's mother. Thus Rama was the grandson of Andhras and he spent *vanavasam* in the land of his grandfather It was Andhra Desa that played host to the exiled Rama and today his Navami is a great festival to the Andhras 2

The celebrations performed after *Navami* are marked with feast and enjoyment The celebrations during the nine days from *Chaitra Suddha Padyami* to *Navami* are of special significance and the period is sometimes termed *Garbhanavarathrulu* (nine days before the birth when the Lord was in the womb of His mother)

3 NAGULA CHAVITI is observed either on *Sravana Suddha Chaviti* (July–August) or *Kartika Suddha Chaviti* (October–November) A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes with the object of propitiating them In this district it is performed only in *Sravanam*. The people go to the ant-hills, worship them with flowers, *pasupu*, *kumkum* and tiny silver eyes and hoods, pour fresh cow's milk into the ant-hill, break cocoanuts, offer fruits, *chalimidi*, etc , and do *pradakshinam* to the ant-hill There is the practice of sisters offering the earth of ant-hill in the name of *puttabangaru* to brothers with the belief that the gift is equal to the gift of nectar. A little earth is taken and applied to persons who suffer from skin diseases or ear troubles The women bring back a little of the milk from the ant-hill and apply few drops to the eyes of their brothers, fathers and other male members of the family for their good health during the year and in return receive presents from them. One practice is that *jonnapelalu* (cholum fried and puffed) are prepared in every family, offered to Nagulu and the ant-hill, and preserved till *Vinayaka Chaviti* It is these *pelalu* that are taken by those who happen to see the Moon on *Vinayaka Chaviti* in order to safeguard themselves against the evil effects of the sight of the Moon that day. This festival is celebrated on modest scale by all in towns and villages

4. VARALAKSHMIVRATAM is celebrated on the Friday preceding the Full Moon Day in *Sravanam* (July–August) for begetting worthy children and for general prosperity It is based on the following legend· A Brahmin lady, Padmavati in the Kosala Kingdom was very pious, dutiful to her husband and hospitable to the sick, poor and needy. Goddess Varalakshmi appeared before her in a dream and ordained her to observe the Varalakshmi Vratham on the Friday preceding the Full Moon Day in *Sravanam* Accordingly she performed the *vratam*, obtaining the permission of her husband The *muthaiduvas* get up before sunrise and bathe in the nearby river, tank or well, clean the *puja* room and prepare a spot for the worship by smearing

1 *Andhra Prabha*, Telugu Weekly, dated 24-3-61
2 *Ibid*

cow dung The spot is decorated with *muggu* (designs with flour on the borders and the centre). Over the central design a measure of rice is heaped and a *kalasam* is kept over it A small bamboo *mantapam* covers the whole spot Varamahalakshmi is invoked with *mantrams* and worshipped with flowers and by offering *naivedyam* of nine kinds of preparations and with the following *dhyanam*

"వందే లక్ష్మిం పరశివమయీం శుద్ధ
Vande Lakshmim Parasivamayeem suddha
జాంబూ సదాభాం
jamboo sadabham
తేజోరూపం కనకవసనాం స్వర్ణ
Thejorupam kanakavasanam swarna
భూషోజ్వలాంగీం
bhushojwalangeem
బీజాపూరం కనక కలశం హేమపద్మం
Beejapuram kanaka kalasam hemapadmam
దధానాం
dadhanam
మాన్యాం శక్తిం సకల జననీం విష్ణు
Manvam shakthim sakala jananeem Vishnu
వామాంక సంస్థామ్
vamanka samstham"

They wear nine rounds of saffron coloured thread to their right wrists *Muthaiduvas* (women in married status) are invited, *harathi* is offered, and flowers and *thambulam* are distributed *Vayanams* are given to a few Brahmin women keeping them in a new winnow–fruits, flowers, *tambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each and covering all with another new winnow The festival is confined to Brahmins and well-to-do Vaisyas A few Veerasaiva and non-Brahmin families also observe it as an annual festival on one of these Fridays, based on a different legend, with some slight modifications. The legend is that Veerasimha, the King of Maghada prayed Lord Siva to save his subjects from pests and famine Lord Siva appeared before him in a dream and advised him about efficacy of *Sravana Sukravara Vratam* and ordained and that the king, his queen, children and all the subjects should perform this *vratam*. The observance resulted in relief and subsequent prosperity to the kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of worshippers.

"నమస్తే నమస్తే మహాదేవ శంభో
Namasthe namasthe Mahadeva Sambho
నమస్తే నమస్తే ప్రపన్నైకబంధో
Namasthe namasthe prapannaikabandho
నమస్తే నమస్తే దయాసారసింధో
Namasthe namasthe dayasarasindho
నమస్తే నమస్తే మహేశః
Namasthe namasthe Mahesaha
శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupaya Sivarupaya Vishnave
శివస్య హృదయం విష్ణుర్విష్ణోస్య హృదయం
Sivasya hrudayam Vishnurvishnosya hrudayam
శివః
Sivaha
యధా శివ మయో విష్ణు ఏవం విష్ణు
Yadha Siva mayo Vishnu yevam Vishnu
మహేశ్వరం
Maheswaram
యధాంతరం నపశ్యామి తధామే స్వస్తి
Yadhantharam napasyami thadhame svasthi
రాయుషే
rayushe"

The concerned legends are recited and listend to

5. Sri Krishna Jayanti is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birth day Sri Mahavishnu took this as His eighth incarnation of His ten *avathars*

According to the Bhagavatha Purana, Kamsa, a demon took a vow to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her Accordingly, he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them When Krishna was born Devaki, immediately after her accouchement, fell asleep, and a general torpor seized all the guards at the prison, due to the spell known as *yogamaya*[1] of Sri Krishna During her sleep her husband Vasudeva carried away the new born baby from the prison, where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife The serpent-king Vasuki followed Vasudeva across Yamuna, with his hood opened out to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

1. *Yogamaya* is personified delusion the great illusory energy of Vishnu, by whom the whole world is deluded. In the *Markandeya Purana* she appears as Durga, but in *Vishnu Purana* as Vaishnavi

Sri Krishna was born in the night The general observance is to fast the whole day His decorated image or His picture is kept in a cradle and worshipped indicating His birth Some worship the figure of His mother Devaki sitting on a cot and feeding the baby On the following evening there is a procession of the Lord and in every street there is a celebration of *utlu* Two vertical poles are erected on either side of a road, and a horizontal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it The basket is decorated all around with coloured cloth and heads of maize The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti* As the competitors try to catch, the *utti* is pulled up and water thrown against their faces This function is organised almost in every street of the town through which the procession passes. In towns only the Vaishnavites and a few other Hindus fast In the villages one or two members in the Vaishnavite families fast and perform the festival in their homes In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. In the villages, *vayanams* are given to the Brahmin *purohits* and jacket clothes to Brahmin *muthaiduvas* *Vayanam* is a day's ration, complete in itself with tamarind, salt and all kept in a new winnow and offered to a *purohit*. It is observed by all on a modest scale, with simple devotion and a feeling of festivity

6 VINAYAKA CHAVITI is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family This is celebrated on the fourth day of waxing moon in the month of *Bhadrapadam* (August–September).

Ganesa is the Indian God of wisdom All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company (of deities) He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk He is the son of Parvathi, who is supposed to have formed him from the scurf of her body There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying His orders, but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head He is represented as riding a rat He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities He is the patron of learning and is said to have written the *Mahabharata* to the dictation of the sage Vyasa The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birth day of Ganesa

Except the poor classes, each family worships an earthen image of Lord Ganesa (Ganapathi) in their houses It is also a practice to have *darsan* of at least five such images Special preparations such as *undrallu, kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered On a subsequent day suitable to each family, the image is taken to a well or tank, worshipped there and immersed in water. All Hindus under superstitious belief avoid seeing the Moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months If by chance, they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon on that day in a cup of milk. By doing so they are supposed to be absolved of the evil effects of seeing the Moon

Practically as a substitute for reciting or listening to the story of Sathrajit, otherwise known as the story of Samanthakamani, to counteract the bad effects of seeing the Moon on Vinayaka Chaviti, there is a practice of eating the *pelalu* of cholum (puffed cholum) prepared during Nagula Panchami offered to *Nagulu* and preserved for the purpose till this day.

7. MAHALAYA AMAVASYA is celebrated on *Bhadrapada Bahula Amavasya* (September–October), the day of the New Moon in this month When the Sun is in the sign Virgo *(Kanya)* the day is known as *Mahalaya Amavasya*. This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Itihasa*, a great authority on the religious rites of the Hindus, says that the moment the

Sun enters the sign Virgo *(Kanya)* the departed manes, leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in this world Therefore, the fortnight preceding the New Moon of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya [1] It is the special function of the nearest male relative of the deceased to make offerings *(pinda)* to the ancestors in both lines for three generations back By this act he establishes his claim to inheritance

The fortnight is known as *tarpana paksha* [2] (the fortnight of offerings) and the ceremonies as *sraddha* [3]

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors is the function of the day Vaisyas also observe the festival in the same way Some of the non-Brahmins content themselves by giving a Brahmin a day's ration in the name of the departed ancestors In fact this is the culminating day of a fortnight known as *Mahalaya paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed This is called in the village parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the *sudras* believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya They then feel that the dead have joined the ancestors.

8 DASARA is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October).

It is believed that it is the anniversary of the day when Bhagiratha[4] the ancestor of Sri Rama brought down the river Ganga from Heaven. Dasahara means removal of ten sins (*dasa*=ten i. e, ten sins and *hara* that which removes or expiates) ' Dasara is perhaps a corrupt form of the word Dasahara. The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Rama and the destruction of Ravana, who were engaged in a mortal combat The Goddess answered the prayer on this day and Ravana was killed A second version is that Sri Rama after abduction of his wife Sita by Ravana, came to know of Sita being kept under the Asoka tree in *Lanka* and set out with huge army to rescue her on this day which ended successfully Every Hindu Raja consequently considered this day as the most auspicious one for setting out to wage war The whole of the period of ten days beginning from the first day of the bright half of *Asviyujam* (September–October) is devoted to the worship of Durga in South India

1 Every Hindu is enjoined to visit Gaya at least once in his life-time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour

2 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions) The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach two *Swarloka*, heaven or *Bhuvarloka*, the astral plane, according to the life they have led in the world The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama For the first 10 days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras* When the *preta*-body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk On the thirteenth day after death the soul is equipped for its solemm journey There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal When at last it is reached the *preta*-body is dissolved The soul now becomes a *pitru* and assumes another body adapted for enjoying heavenly enjoyment or for suffering the pains of hell In this state it comes before the judge, Yama, the Lord of *pitrus* When the souls have enjoyed their bliss or suffered their alloted punishment, they are again reborn on earth to fulfil the remainder of their *karma*

4 Vishnu became incarnate in the person of the the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby Accusing him of having stolen it they approached to kill him when fire flashed from his eyes and instantly reduced the whole army to ashes In order to expiate their sin, purify their remains and secure paradise for their spirts, Bhagiratha, the great grandson of Sagara, did penance and brought down the Ganga from Heaven and led her from the Himalayas where she had alighted to the sea The sons of Sagara were purified

Vijaya Dasami is common to all Hindus irrespective of caste or status Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings While offering the leaves the higher classes pronounce the *sloka*.

"శమీ శమయతే పాపం
Sami samayathe papam
శమీ శత్రు వినాశనం
Sami sathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియదర్శనమ్
Ramasya priyadarsanam"

meaning,' *sami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami* when Arjuna took up the bow and Lord Rama rejoined Sita.'

Wearing new clothes is not a general order Only the rich enjoy the privilege The poor put on their best and cleanest preserved for the occasion, though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. During the preceding nine days grouped as *Navarathrulu* or *Devi Navarathrulu*, Goddess Parvathi is worshipped throughout the week and the festival is observed in different ways in different places and by different communities. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati puja. They arrange the books, worship Saraswati and offer *naivedyam.*

The eighth day is a day of Durga puja or *Durgashtami* on which day all devotees worship Durga in this district On the ninth day the Brahmins perform puja to the family Gods while the Vaisyas worship weights and measures. The agriculturists, carpenters, barbers, etc , worship the implements which they generally use in their profession The agriculturist, for example worships his plough, scythe, spade, etc The family weapons such as guns, daggers, swords, etc , are also cleaned and decorated and puja performed In the modern days the motor vehicles are invariably washed, decorated with flowers, turmeric and *kumkum* and puja is performed by burning incense

In villages this Ayudha puja is performed on any of the convenient days from *Ashtami* to *Dasami*

There is a popular festival of much enthusiasm for ladies and girls which falls during this period That is Brathakamma Panduga which is celebrated from *Asviyuja Suddha Padyami* to *Navami* (September–October) During the ten days every house has heaps of flowers of numerous varieties picked not only of gardens but also from forests

The story connected with the origin of the festival is narrated as follows A Vaisya couple had a son, and a daughter called Brathakamma They were married and Brathakamma went to her mother-in-law's house According to the practice the Vaisya couple invited the son-in-law and the daughter for Mahalaya Amavasya i e , *Bhadrapada Bahula Amavasya* (August–September) The son-in-law sent Brathakamma for parents' house promising to go there for the Dasami festival A couple of days after Brathakamma reached her parents' home, her parents had to go to a neighbouring village. Brathakamma and her sister-in-law were invited for some auspicious function by the neighbours She wore one of the sister-in-law's sarees for the occasion and it got soiled due to smearing of sandal-paste, saffron, etc This was miscontrued by the sister-in-law as wanton soiling of the saree by the innocent Brathakamma The heartless sister-in-law induced her thoughtless husband to do away with Brathakamma failing which she would divorce him. Brathakamma was told by the brother that there was an urgent call for her from her husband and took her away from home during the absence of her parents, killed her in the midst of a thick forest, and burried the body by the side of the path and returned home Brathakamma manifested herself on her grave as a flower tree Her sister-in-law made the parents believe that Brathakamma was sent to her husband on an urgent call But a day before Dasami, the husband of Brathakamma started to the parents-in-law's house according to his previous promise On the way he was very much attracted by the flower tree on the grave of Brathakamma and attempted to pluck out the flower to present it to his beloved wife He heard a voice saying·

"ముట్టకు ముట్టకు మావారు
Muttaku muttaku mavaru
ముట్టబోకు మావారు
Muttaboku mavaru

పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kirathakannayya champadu"

meaning, 'touch me not, touch me not, my lord, the sinful sister-in-law has got me killed and the heartless brother has killed me '

Unable to make out anything from it, he straightaway walked to the mother-in-law's house He was stunned to hear that Brathakamma was already taken to his house Recapitulating the words he heard on his way he led the parents-in-law to the spot where the strange flower tree stood When his mother-in-law tried to pluck out the flower she was warned by the voice from the tree

"ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మా అమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kirathakannayya champadu"

meaning,' touch me not, touch me not, my mother. The sinful sister-in-law has got me killed and the heartless brother has killed me '

They returned home and the brother of Brathakamma confessed the truth

Brathakamma reached her mother's house on *Asviyuja Suddha Padyami* and her husband started on Navami In her memory an image of Brathakamma is prepared annually by every Hindu family with a variety of flowers. It is more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray representing Brathakamma and worshipped Ladies dance round the heaps singing the life story of Brathakamma The function continues day after day with great pomp and devotion till *Ashtami* On the ninth day flower heaps of maximum size are arranged on plates or planks and are taken to a nearby river, tank or a well in procession with music In some places *pulihora* is offered finally to Brathakamma at the river or well Then the containers of flowers are taken to deep water and slowly removed from under the water leaving the heaps of flowers to remain floating in the water for several days afterwards The rivers and rivulets present a pleasant sight on *Navami* and the subsequent days with flowers floating down the stream

9 DEEPAVALI AND 10 DHANALAKSHMI PUJA–Deepavali, also called Naraka Chathurdasi is celebrated on *Asviyuja Bahula Chathurdasi* (September-October) Dhanalakshmi Puja comes off on the New Moon Day *(Amavasya)* of *Asviyujam* All Hindus believe that Lord Krishna along with His consort Sathyabhama killed Narakasura and returned home early in the morning on this day Being an occasion for rejoicing elders and youngsters get up early in the morning, take oil bath and celebrate the happy occasion with a display of fireworks It is a day of festivity with special food preparations There is display of fireworks in the night also

In towns and nearby villages, hundreds of lamps are lit on pials and compound walls of their houses by the rich The merchant class particularly the Marwaris perform Dhanalakshmi Puja in the night inviting friends and relatives The Marwaris commence accounts of the year on that day. All money due to them is collected and worshipped along with a *kalasam* decorated with jewels inside the house and the picture of Lakshmi is worshipped in the places of business Fruits, flowers and *tambulam* are distributed to the invitees In some cases there is a practice known as *chadivimpulu* (చదివింపులు) which is the presentation of a small amount by the invitees as a token of good wish for the next year's prosperous business.

Both in towns and villages an atmosphere of festivity prevails in every family, with cleaning and white-washing the houses, purchasing new clothes for themselves and the newly wedded daughters and sons-in-law who are invited for the festival The lighting on a profuse scale and the fireworks are marked This is an eagerly looked for festival in towns and villages *Puliveshams* and other mimicry items afford entertainment

11 SUBRAHMANYA SHASHTI takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November–December) Subrahmanyaswamy, generally known as Kumaraswamy, is the God of War, and the general of the army of the Gods He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, a bow and a spear is in either of his hands and he is depicted to be very handsome It is said that women who have no male children especially propitiate him to beget a son as handsome and as courageous as Subrahmanya

It is the celebration of the birth of Kumaraswamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him But, insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha Lord Siva was doing severe penance Nobody could disturb Him in order to make Him marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shashti is confined to a very few Brahmin families in this district also as elsewhere.

Fasting, *puja*, offering cocoanuts and *naivedyam* are the rituals observed. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing Reading and listening to the story of birth of Kumaraswamy is another function which is believed to bring prosperity to those that participate in it.

12. SANKRANTI—Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign capricornus (*Makara*) which is identified with the *Uttarayana* or return of the Sun to the north or to the winter solstice The festival marks the return of the Sun to the northern hemisphere It is observed from 13th to 15th January It is also known as Pongal in southern India and is dedicated to the glorification of agriculture In the coastal districts of Andhra, it is the most important festival As Sri Manohar Prabhakar puts it in his article in the *Deccan Chronicle* dated 19-1-1962 it is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables In fact, everything will be in plenty One and all hail this festival as the symbol of affluence with joy and exuberance. However, in this district this is not a greatly looked for festival as in coastal districts It is given a very ordinary place and is observed for a day on the 14th January when *vayanams* are given to Brahmin women *Vayanam* includes new earthen vessels and all new agricultural produce such as fruits, grain, tamarind, jaggery, sugar-cane along with *pasupu* and *kumkum* Sweets are prepared in the houses and offered to Gods This is a simple festival mostly confined to women

13. BHISHMA EKADASI is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs of progenitors, the Diti Manes, constituted an important element This day is dedicated to Bhishma[1], the son of Ganga, and great uncle of the Pandava and Kaurava princes He was killed in the course of the great war between the Pandavas and Kurus, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this defficiency persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings 'I present this water to the childless hero Bhishma May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons' After his defeat by Arjuna, he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam*

1 Bhishma was a great general and philosopher Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparallelled in the history of India His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of lifelong celibacy cut off his line of offspring, saying that even dying childless he would attain heaven So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce ' Lying on his death bed in the battle field of Kurukshethra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc

called *Uttarayana punyakalam* Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This is unknown in rural parts

14 MAHASIVARATRI [1] falls on the fourteenth day of the waning moon in *Magham* (January-February) This, in the estimation of the followers of Siva, is the most sacred of all their observances, expiating all sins, and securing the attainment of all desires during life and union with Siva or final emancipation after death The festival is said to have been enjoined by Siva himself who declared to His consort Uma that the fourteenth day of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or

1 We dive into the ethical, metaphysical and allegorical lesson and import of Mahasivaratri-*Vrata* It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great *vrata* It is briefly as follows

A hunter at Kasi goes into the forest on hunting and on his way back, sinks into deep sleep (owing to sheer physical exhaustion) under a tree and wakes therefrom to find the Sun has already set Intense and awe-inspiring darkness envelops the whole forest, no ray of light enters it to pierce the darkness and show him his way home, but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other wild quadrupeds It was impossible to think of returning home and he, therefore, decides to ascend the tree and pass the night on that brittle perch, which, however, unsafe seemed safer at any rate than terra firma Fortunately for him five happy co-incidences combine for his happiness and they are —(1) that is the Mahasivaratri night, (2) that is the *Bilwa* tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food, and (5) that being the *Sasiruthu* (dew season) the *Bilwa* leaves which are wetted by the seasonal dew and which (owing to his frequent changing of his uncomfortable posture) displaced from their setting, fall continually all the night through on the Sivalinga beneath.

In other words, the hunter has unwittingly observed all the requirements of the Mahasivaratri-*Vrata* including the fasting, the all-night vigil and the *Bilwarchana* (worship with *Bilwa* leaves) and Lo! and behold! We find Bhagwan Sri Sankara pouring forth His grace on the hunter, purging him of all his innumerable sins and giving him salvation

The story is a long and beautiful one, pathetic in its setting and soul stirring in its descriptions This bare skeleton summary of it will, however, suffice for our present purpose

Proceed we now to a brief study of the inner, spiritual, allegorical and symbolical significance of this *Mahavrata* But in order to unravel its inner secret it is necessary that we should analyse the compound word Sivaratri *Vrata* into its three component parts i e, *Ratri*, Siva and *Vrata* of each separately and then synthesise them again together Along therewith, we shall of course have also to consider the *sadhana* (means required for) and the *phal* (result) of the *Vrata*

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows and is the blissful one He is omnipresent, omniscient and omnipotent *Ratri* is to give and means that which gives peace and happiness In the present instance *Ratri* does not mean physical night but symbolises the withdrawing by the *sadhaka* (aspirant on the ladder of spiritual progress) of all his senses, his mind and his intellect, nay, his whole being away from all the follies and the distractions, the snares and the delusions of the mere sensual world around him and his in-drawing of himself into the supreme self within

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (i e, our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *paramathmathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to

Upavas does not mean mere physical fasting It also means turning our senses and mind away from thus *bahirmukhavriththi* (i e, their external sense-ward-tendency, and making them *antharmukha* (turned inwards i e, towards the supreme soul within), we really perform or, in other words dwell spiritually and intellectually-God-ward *Upavasa* thus involves not a mere physical fasting but also the mental turning of ourselves towards God

Amavasya grammatically means dwelling i e, dwelling of the Sun and Moon together On the spiritual plane, however, the Sun and the Moon symbolise the *paramatma* and *jeevathma* (the universal soul and the individual soul) respectively *Amavasya* means the *samadhiyoga* stage wherein the *jeeva* has become one with the *paramathma* and there is the actual experience of absolute monism, oneness of God the individual soul and the whole universe *Krishna Bahula Chathurdasi* night is prescribed because the *jeeva* has withdrawn himself into the Lord but is not so completely absorbed and merged as to lose his individual consciousness where no further *sadhana* is left or even possible. This is the *subhamuhoortha* (the auspicious moment) for *Sivopasana* which can lead us to *Amavasya* or the *samadhiyoga*

To sum up, recapitulate and conclude, the hunter of the narrative there is *jeeva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but tired and sick and sore and disgusted with his unending travel, and vain search for real and lasting happiness through sense enjoyments, falls asleep to them and withdraws himself from them and fasts absolutely (i. e, shuns sensuality, materialism and bestiality altogether) wakes up to realise the character of forest darkness of *agnana* (ignorance) which envelopes him on all sides, seeks protection therefrom and its terrors by climbing the tree of *jnanasadhana*, keeps vigil all through i e, is always on his guard against his succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja [Worship of Siva the *Antharyami*, Lord of the Universe and thereby attains the oneness with God which, consciously or unconsciously, is the one ultimate inner wish of the hearts innermost desire of every *jeeva* (individual soul) in the whole universe] Such are the allegorical lessons of Mahasivaratri—Article from *Bhavan's Journal*, a fortnightly magazine of March 4,1962 on Mahasivaratri and its significance by H H Sri Bharathi Krishna Teertha of Puri

lunar day, holding a vigil and worshipping the Linga during the night After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to perform the worship He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*—a set of gesticulations accompanied by short prayers The repetition of *nyasa* (i e, touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga, they are fruits, flowers and incense and lights and the like during the whole ceremony The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held Firstly the Linga is bathed with milk Incense, fruits, flowers and articles of food, boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras* In the second it is bathed with curds Third time it is bathed in ghee In the fourth watch the Linga is bathed with honey Brahmins are entertained and presents are made to them Women as well as men perform this *vrata*

All Hindus except Vaishnavites observe this festival in this district There is not much difference in the observance of this festival by the several sub-communities On *Magha Bahula Chathurdasi*, devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* They observe *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with Saiva themes The next morning they break their fast after a bath and puja During the second day also they desist from sleep One general practice is that this festival is observed not at their residences but at holy places, such as Srisailam, Mahanandi, Kalahasti, etc , at times hundreds of miles away from home with belief that those places are further sanctified during the period by the presence of Devathas that visit the centres to worship the presiding deity

15. KAMADAHANAM and 16 HOLI—As in other districts of Andhra Pradesh, these two festivals are clubbed together in this district also It commences on *Phalguna Suddha Triodasi* and concludes on *Bahula Padyami* (February–March), though the actual Holi is celebrated on the Full Moon Day.

One legend which is current is that Manmadha was burnt to ashes by the fire from the third eye of Lord Siva who in His wrath opened it for having been disturbed in His penance This extreme sacrifice was made by Manmadha at the behest of his father Lord Vishnu in order to save Devatas from Rakshasa Tarakasura who could be killed only by the son born to Lord Eswara and Parvati Manmadha disturbed the penance of Lord Siva so that He could marry Parvati

According to Vaishnava Puranas it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashuda, Hori, Holi, Holika, Medha and Dhundha The most probable supposition, however, is that it was set apart to celebrate the return of spring to typify the general influence of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth The festival dates from Vedic times According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway It so happened that one day, an old woman's only grandson was to be offered as victim and she was lamenting her bitter misfortune A holy mendicant happened to pass her door, and hearing of the cause of her sorrow thought for a while and advised that if Holika could be made to hear vile and obscene expressions she could be killed for she was destined to die that way only The whole village took this holy man at his word and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped dead as prophesied This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally during the Holi festival is believed to have originated from this legend

This is observed by all the Hindus irrespective of their economic status The main function is held on *Purnima* which is called *Kamanna Punnama* or *Kamanna Panduga.* A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from 3 days in advance An earthen image of a female is placed in the centre of the pit and some kind of *puja* is performed Firewood etc , collected already are placed all round the image A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken in procession and later burnt in the pit Burnt sticks are taken home and oil lamps are lit

with it *Vasantham* is commenced on a small scale that very night and increases till it ceases by the next noon Ryots remove the ash from the pit and use it for crops particularly vegetables, with the belief that it is a good insecticide

COMMON MUSLIM FESTIVALS

1 RAMZAN is an observance taken up during the entire ninth month of *Ramzan* by all Muslims and on the last day of the montn they celebrate *Id* Prophet Mohammad, while he was doing penance in Gha-e-Hira (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by Allah through Gabriel The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4 30 a m. every day and break it only after sunset. In the large towns of this district these timings are indicated for the conveniencee of the public by a siren or bursting a fire cracker In certain towns and big villages of this district where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O' clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva During the nights Moulvies deliver lectures on Islam In addition to *isha* (the night prayer) every day additional prayer namely *ta ra-yeh (*20 *rakaths)* is offered and a part of the Holy Book (Quran) is recited On *badirath* or the best night *(shab-e-khader)* which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed. On the *badirath* all keep awake till 4 00 a m , when the reading of Quran will be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khutba* day i e , 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1½ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *id-gah* (open place where a wall is constructed on raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status When the Muslims in a village are too few to form a congregation or poor to have an *id-gah* to conduct *namaz* at their own place, they go to the neighbouring village and join the congregational *namaz*. According to the rules of Shariat every person after crossing the age of 12 years must observe all the fasts regularly He or she can be excused in extraordinary circumstances, like serious illness, monthly period for women, etc It is a fact that a great deviation has taken place from the injunctions of Shariat in this matter But then again a Muslim would incur public opprobrium, if, during the period of Ramzan, he takes food or smokes publicly Usually the procession to *id-gah* goes by one route and returns by another, wherever it is convenient to do so The beggars that line up on both the routes will then have the benefit of the charity of the rich.

2 BAKRID (The cow-feast) is also called *Id-e-Qurban* (the great feast of sacrifice) and *Id-ul-Kabir* or *Bari-Id* (the great feast) It is celebrated on the 10th Day of *Zilhaj* and it is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival It is founded on command in the Quran, Chapter XXIII, verses 33-38. Two of the verses are

> "Ye may obtain advantages from the cattle upto the set time for slaying them, then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him Thus hath He subjected them to you that Ye magnify God for His guidance, moreover announce glad tidings to those who do good deeds "1

The legend goes that before the birth of Prophet Mohammad, there was Ibrahim (Abraham), a Prophet, who condemned polytheism and

1 E Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta 1914), p 102

animal sacrifice before images. It is he that constructed *Kaba* He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty Though Satan tried to dissuade him, Ibrahim executed the Lord's command However, it was only a test and his son was restored to life An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved The best he loved was his youngest son Ismail who was made to prostrate blind-folded Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-ho-Akbar* (with the name of God who is great) drew the sword across his neck In the meanwhile, however, the archangel Gabriel, snatching Ismail from underneath the blade, substituted a broad-tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* On that day the Muslims go to *Id-gah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer) It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says

"In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds He has no partner that is what I am bidden, for I am first of those who are resigned." "And then he slays the animal The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining one-third reserved for the family It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy Some authorities limit the number to seven "1

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor Quite apart from its religious ceremonies the festival is observed as a great occasion of rejoicing *Chappatis* (wheat bread), sweets and fowls or *khima* are the only preparations for the dinner Rice is not cooked generally Presentations are made to the youngsters

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life Rich persons give alms to the poor

3 MOHARRAM — "The name of the first month of Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival "2

"Ali, the son-in-law of Muhammed was the fourth Khalif of Islam He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with the Prophet himself and who followed to the last the simplicity of his character' He was a man calculated by his earnest devotion to the Prophet and his own natural graces to win as he has done, the admiration of succeeding generations A strong opposition, however, arose and Ali was assassinated in a mosque at Kufa It is not easy amid the conflicting statements of historians of the rival sects, to arrive at the truth in all the details of the events which happened then, but generally received opinion is that after the assassination of Ali, Hassan his son renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who, it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid The most tragic event has yet to come Yezid, who succeeded his father, was a very licentious and irreligious man The people of Kufa being disgusted at his conduct sent messengers to Hussain the remaining son of Ali, with the request that he would assume the Khalifate In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt, and thus show the reality of their wishes by their deeds In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers On the plain of Karbala he found his way barred by a force of three thousand men 'We are few in number' said Hussain 'and the enemy is in force I am resolved to die But you—I release you from your oath of allegiance, let all those who wish to do so leave me' 'O! Son of Apostle of God,' was the reply, 'what excuse could we give to grandfather on the day of resurrection' did we abandon thee to the hands of thine enemies? One by one these brave men fell beneath the swords of the ememy, until Hussain and his infant son alone were left Weary and thirsty, Hussain sat upon the ground

1 E Denison Ross, *op cit*, p 103
2 E Denison Ross, *op cit*, p 106

> The enemy drew near, but no one dared to kill the grandson of the Prophet An arrow pierced the ear of the little boy and he died. 'We came from God and we return to Him', were the pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand He fought bravely for a while, but at last fell covered with many wounds "[1]

Several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on Friday of this ten days period of Moharram The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow They weep and wail beating their breasts during these ten days Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names The highly orthodox Shiahs condemn even the processions They consider the two heroes equal to Prophet Himself

> "Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten day house) is prepared As soon as the new moon appears the people gather together in various *imambaras* and offer *fatihahs* over some *sharbat* or some sugar in the name of Hussain The *fatihahs* concludes thus 'O God grant the reward of this to the soul of Hussain ' The *sherbat* and sugar are then distributed The *imambara* is generally a temporary structure or some large hall fitted up for the occasion The *alams* or standards which are commonly made of copper and brass though occasionally of gold or silver are placed against the walls The usual standard is that of a hand placed on a pole This is emblematic of the five members (the Prophet Himself Ali, Fatimah Hassan and Hussain) the family of the Prophet, and is the special standard of the Shiahs "[2]

For the first six days nothing else takes place From seventh to ninth day they are taken out in procession in the streets Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out 'Hussain! Hassan! ' The three days are enjoyed with fancy dresses of tigers, bears, etc , and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams* On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten days' observance of Dasara with fire walking in several places is seen in the ten days' observances of Moharram It is the carnival of the lower class Muslims and Hindus On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first of the festival

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbath* is generally distributed After the third day the *alams* are taken home and kept in safe custody for the next Moharram

4 MILAD-UN-NABI is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* in commemoration of the birth day of Prophet Mohammad as also of his death day.

The story goes that being an orphan, Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima Even as a baby he refused the milk from the right breast of Halima Which he left it to her son One day Gabriel cut the chest Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world He performed penance and got Quran from God through Gabriel He preached that Almighty was one and as a consequence had to escape from

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1 Rev Edward Sell, *The Faith of Islam* (1880), pp 236-237
2 E Denison Ross, *op cit*, pp 107-108

Mecca to Madina where he acquired 330 disciples in the first instance He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval* On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi* This is done only in big towns Relatives are entertained to a good feast This festival is, however, not observed in rural parts in this district Even in towns it is observed by a limited number of families which are pious or rich or educated

5 PEER-E-DASTAGIRI is celebrated on the eleventh day of the fourth month i e , *Rabi-us-Sani* by the Sunnis in honour of the saint Abdul Khadar Jeelani or Geelani His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well This is an occasion of his birth day celebration In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnis are in a majority In other places the flag is fixed on a margosa tree near the entrance to the place This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan Just as in Moharram it is a very happy occasion though for a single night In the rural parts of this district it is an interesting sight to witness a vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned In towns, a few orthodox Muslims who are educated commence ten days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not Several miracles are attributed to the credit of the great saint At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie The gang of robbers reformed themselves and became a group of his disciples The festival is more conspicuous in villages than in towns

6 SHAB-E-BARAT or NIGHT OF RECORD This festival is held on the night of the fourteenth of the eight month i e , *Shaban* and it is believed that the duties of the men for the ensuing year are recorded The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fireworks This is a common festival among Muslims, though the celebration is confined to a few rich and educated Muslims of towns

COMMON CHRISTIAN FESTIVALS

1 THE NEW YEAR'S DAY The 1st of January is celebrated as the New Year's Day by all Christians Celebrations commence an hour or two before the actual birth of the New Year Between 10 and 11 O'clock on the night of the 31st December of the preceding year, there is the 'Watch Night' service in churches The function commences with the distribution of sweets to the assembly A speech is delivered about the closing year Exactly at 12 O'clock in the midnight a speech is delivered ushering in the New Year Songs about the coming year, about the glory of God, and in praise of Christ and prayer for his blessings are sung individually and in chorus. At about 0 30 hours the function concludes by a service and mutual exchange of greeting for the New Year by those assembled there At 5 30 hours in the morning of the New Year's Day each family conducts service in the house Prayers are offered for the benefits of the previous year and for blessings in the ensuing year After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives

Church service between 9 and 11 a m is attended by all Dedication of Biblical names by the pastor to the new born babies and special prayers for the extension of the kingdom of Christ brings the function to a close

At home each family exhibits the greetings and gifts such as toys, clothing, sweets etc, received from friends and relatives on a table in the well appointed hall of the house, cleaned and decorated The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the kingdom of the Jesus Christ i e, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the countryside, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. Inspite of these celebrations Christians do not attach much religious importance to this New Year's Day There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day It may be observed, as any other Indian does, as the first day of the official calendar year Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the New Year etc, can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a national calendar of our own.

2 GOOD FRIDAY—Jesus christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commenorate the day. It is a part of the celebration of the Easter1 and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full-moon following the vernal equinox Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lentto Whit Sunday which commemorates the day of Pentecost This period of the Easter cycle may be divided into 3 periods (1) the preparatory fast of the forty days of Lent, (2) the fifteen days beginning with the Sunday before and ending with the Sunday after Easter, during which the ceremonies of the holy week and the services of the Octave of Easter are observed, (3) the Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday In this district fasting is observed for a week commencing from the 4th day preceding Good Friday up to Easter i e, the Sunday after Good Friday The period is known as Lamentation period or Passion week. The religious minded elders observe the fast very strictly and engage themselves in prayers On Friday church service is conducted from 11 00 hours to 16 00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death Each speech is preceded and followed by a prayer No true Christian fails to observe fast at least on that day The Sunday following is Easter Early in the morning at 5 00 hours all the members of the Church start in procession from the Church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher By 7 00 hours they return home and get ready to attend the church by 9 00 hours. Roman Catholics, however, do not go in procession but attend their respective

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1 Easter-The day the Christians celebrate Christ's rising from the dead is called Easte It always comes off on a Sunday falling either in March or in April The date depends on when the moon appears in full in those months However, it can never be earlier than March, 22 nor later than April 25

To many, Easter means the coming of spring In this season trees give out new leaves, seeds that have rested in the ground all winter send up leaves and flowers, moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified that awakening of life in spring Christians colour Easter eggs and give them to their friends as a way of saying "Spring is here" (*The Golden book of Enyclopaedia*—Book V page 443 by Butha Moris Parker).

churches, have service from 3 to 4 p m as Jesus is believed to have been crucified at 3 00 p m They obseve *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter Vigil' Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians New born babies are brought to the church and christened with Biblical names by the pastor Nominally the members of Christian family are baptised as token of rebirth, affirming their belief in Christ This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist baptised for the first time in the waters of Jordon. It signifies a spiritual turning away from sins and the entry into a new and purer life A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives

3 **Christmas** is the birthday celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the Christmas Candle Lighting Service. The evening of 24th is called the "Christmas Eve" and special prayers and services are held in churches In order to keep the children awake on the night of 24th the parents tell them that "Christmas Father" visits them with presents This 'Christmas Father' or Santa Claus is an imaginary person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night The children generally fall asleep by mid-night of the Christmas Eve; then the parents keep presents like sweets, baloons, toys, etc , in stockings and keep them under their beds or on the tables In the morning the children are told that Christmas Father had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas Father' and is made to wander about in the congregation, distributing sweets, etc , to children from the stockings hung to a bamboo stick on his shoulder On the night of 24th December, the members of the church specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on the 25th morning Some of the Christian families receive such parties and offer them sweets and cakes After the service in the church on the morning of the 25th they return home and spend the day in merriment, exchanging greetings and inviting friends and relatives to participate in the Christmas dinner The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas tree

The Roman Catholics do not have the Christmas tree but exhibit in a crib (a small hut-like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus

Christmas is a common festival for all Christians in Karimnagar District whether rich or poor in towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets The 'Christmas Tree' is a luxury for them For the uneducated Harijan converts of the village, Christmas is, perhaps, a festival Rich feasts of the year are held though they are not advanced enough to conceive the idea of 'Christmas Father' or a 'Christmas tree'. But the missioneries and the local pastors are innovating several methods of conversion on the Christmas day Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* about the saints are resorted to to support their mission.

APPENDIX II

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks--(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				1. KARIMNAGAR (TALUK					
1	10 Narsimlapalle	About 7 miles from Karimnagar-Lakhsettipet road and 20 miles from Karimnagar	Narasimhaswamy festival	Chaitra Suddha Ashtami (March-Arpil) 1 day	Local, religious	Narasimhaswamy	200, local congregation Hindus		
2	13 (a) Gopalraopet hamlet of Gundi	6 miles from Karimnagar-Lakshettipet road and 16 miles from Karimnagar	Venugopalaswamy Uthsavam	Asviyuja Suddha Dasami (September-October) 1 day	Local, religious	Venugopalaswamy, stone image	Local congregation Hindus		
3	14 Sarvareddypalle	6 miles from Karimnagar-Lakshettipet road and 16 miles from Karimnagar	Veeranjaneyaswamy festival	During Ugadi i e, on Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Veeranjaneyaswamy	Local congregation Hindus		
4	20 Gangadhara	16 miles from Karimnagar on Karimnagar-Nizamabad bus route	Yellamma Teertham	On Tuesdays in Sravanam (July-August) 4 or 5 days	Local, religious	Yellamma, 4 feet high stone image in human form	Local and from neighbouring villages Hindus		
5	24 Garsekurthi	4 miles from Kurikyal and 24 miles from Karimnagar	Venkateswaraswamy Uthsavam	Phalguna Suddha Dasami to Purnima (February-March) 6 days	Local religious	Sri Venkateswaraswamy	Local congregation Hindus		
6	26 Gattubooth-kur	8 miles from Karimnagar and 3 miles from Karimnagar - Nizamabad bus route	Srirama Navami (Sita Rama Kalyanam)	Chaitra Suddha Navami to Purnima (March-April) 7 days	Local, religious	Sri Sita Ramachandraswamy	Local congregation Hindus		
7	32 Koratpalle	9 miles from Karimnagar	Posamma festival	In Jaishtam (May-June) 1 day	Local, religious	Posamma, village deity	Local congregation Hindus		
8	34 Dattojipet	5 miles from Karimnagar-Jagtial road	Poleramma Uthsavam	In Jaishtam (May-June) 1 day	Local, religious	Poleramma, village deity	Local congregation Hindus		

9	33 Arnakonda	14 miles from Karimnagar	Christmas Jatara	13th and 14th December 2 days	Local religious	Christ in the form of a Cross	Local congregation Christians		
10	39 Choppadandi	9½ miles from Karimnagar on Hyderabad-Chanda National High Way	Sambhuswamy Uthsavam	In Phalgunam (February March) 1 day	Local religious	Sambhuswamy, Sivalingam	Local congregation Hindus		
11	41 Veduru-ghatta	2 miles to the east of Choppadandi stage on Karimnagar—Lahshettipet road, 13 miles from Peddapalle Railway Station and 21 miles from Karimnagar	Venkateswaraswamy Uthsavam	Phalguna Suddha Panchami to Purnimi (February-March) 11 days	Local, religious	Venkateswaraswamy 2 feet high stone image	Local congregation Hindus		
12	45 Rudravaram	5 miles from Kothapalle bus stage on Karimnagar-Jagtial bus route and 10 miles from Karimnagar	Venkateswaraswamy festival	Chaitra Suddha Padyami and Vidiya (March-April). 2 days	Local, religious	Sri Venkateswaraswamy	Local congregation. Hindus		Mahalakshmi Uthsavam for 2 days in Chaitram (March-April) and Beranna Jatara on Mahasivaratri are also celebrated
13	46 Motha	9 miles from Karimnagar by road	Pochamma Uthsavam	Phalgunam (February-March) 1 day	Local, religious	Pochamma, village deity	Local congregation Hindus		
14	47 Desraj-palle	1 mile on the south from Karimnagar-Jagtial road and 8 miles from Karimnagar	Pochamma Panduga	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Pochamma	Local congregation Hindus		
15	49 Baddipalle	6 miles from Karimnagar on Karimnagar-Kamareddy bus route	Venkateswaraswamy Uthsavam	Saturdays in Sravanam (July-August) 4 or 5 days	Local, religious	Venkateswaraswamy, stone image	Local congregation Hindus		
16	50 Nagulmalyal	10 miles from Karimnagar on Karimnagar-Kamareddy bus route	Narasimhaswamy Uthsavam	Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Narasimhaswamy	Local congregation Hindus		
17	52 Odyaram	About ½ a mile from Karimnagar-Kamareddy road and 11 miles from Karimnagar	Venkateswaraswamy festival	Chaitra Suddha Navami to Purnima (March-April) 7 days Fair-1 day	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus	Eatables and sundry articles	
18	54 Elgandal	6 miles from Karimnagar-Kamareddy road and 106 miles from Hyderabad	Neelakantaswamy festival	In Sravanam (July-August) Period not specified	Local, religious	Neelakantaswamy	Local congregation Hindus		
19	58 Kothapalle (Haveli)	About 4 miles from Karimnagar on Karimnagar-Jagtial bus route	Venkateswaraswamy festival	Chaitra Suddha Ekadasi (March-April) 1 day	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus	Eatables, toys, books, pictures, mirrors, combs, etc	

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1	2	3	4	5	6	7	8	9	10
				1 KARIMNAGAR TALUK—*Contd*					
20	62 Nagunur	5 miles from Karimnagar	Lakshmi Narayanaswamy festival	Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Lakshmi Narayanaswamy	Local congregation, Hindus		
21	64 Chakunta	2 miles from Rukmapur stage on Karimnagar-Lakshettipet road and 16 miles from Peddapalle Railway Station	Venkateswaraswamy festival	Vaisakha Suddha Dasami to Bahula Vidiya (April-May), 8 days	Local, religious	Venkateswaraswamy	1,500, local and from neighbouring villages Hindus		
22	71 Cherlaboothkur	6 miles from Karimnagar and 16 miles from Peddapalle Railway Station	Kesavaswamy and Narasimhaswamy festivals	Chaitra Suddha Vidiya to Purnima (March-April) 14 days	Local, religious	Kesavaswamy and Narasimhaswamy	Local and from neighbouring villages Hindus	Eatables, cocoanuts and sundry articles	
23	72 Maqdumpur	6 miles from Karimnagar and 16 miles from Peddapalle Railway Station	Raghupathiswamy festival	Chaitra Suddha Padyami (March-April) 1 day	Local religious	Raghupathiswamy	Local congregation Hindus		
24	74 Dursed	3 miles from Karimnagar and 19 miles from Peddapalle Railway Station	Village deities festival	In Sravanam (July-August) Period not specified	Local religious	Village deities	Local congregation Scheduled Castes		
25	76 Arepalle	1 mile from Karimnagar-Nizamabad bus route and 2 miles from Karimnagar	Mohammad Khaja Vali Dhule Pasha Urs	In Rabi-us-Sani (August-September) 3 days	Local in memory of the saint	Mohammad Khaja Vali Dhule Pasha tomb	1,000, local and from distant places All communities	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books and toys	
26	78 Karimnagar	District Headquarters 100 miles from Hyderabad	Gidda Perumandla festival	In Kartikam (October) 1 day	Local, religious	Gidda Perumandlu	3,000, local congregation Hindus		

	Ramapur hamlet of Karimnagar	2 miles from Karimnagar	Gidda Perumandlu festival	During Sankranti on 13th January 1 day	Local, religious	Gidda Perumandlu	Local congregation Hindus	
27	81 Hasnapur	About 3 miles from Karimnagar	Sri Rama Navami	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama	1,000, local congregation Hindus	
28	84 Gannervaram	10 miles from Karimnagar via Elgandal and 34 miles from Peddapalle Railway Station	Mulaswamy and Narasimhaswamy festival	Chaitra Suddha Navami to Purnima (March-April) 7 days	Local, religious	Mulaswamy, stone image with no form, Narasimhaswamy, stone image in the form of man-lion	Local congregation Hindus	
29	91 Bejjanki	3½ miles from Karimnagar-Hyderabad road and 22 miles from Karimnagar	Lakshmi Narasimhaswamy and Andal Kalyanam and Rathothsavam	From Chaitra Suddha Saptami (March-April) 12 days	Local, religious	Lakshmi Narasimhaswamy	25,000, local and from other districts Hindus	Eatables, utensils, lanterns, glassware, books, pictures, photos, agricultural implements, bamboo articles, torches, oil, etc
30	94 Gunkulkondapur	2 miles from Karimnagar-Hyderabad road, 12 miles from Karimnagar and 36 miles from Peddapalle Railway Station	Ranganayakaswamy Uthsavam	Jaishta Suddha Purnima to Bahula Padyami (May-June) 2 days	Local, religious	Ranganayakaswamy	Local and from nearby villages Hindus	Cocoanuts, food-stuffs, earthenware, toys, fancy goods, etc
31	100 Manakondur	20 miles from Peddapalle Railway Station	Venkateswaraswamy Uthsavam	Vaisakha Suddha Purnima to Bahula Panchami (April-May) 6 days	Local, religious	Sri Venkateswaraswamy	Local and from surrounding villages. Hindus	
32	106 Cherlapur	3 furlongs from Karimnagar-Hyderabad road and about 5 miles from Karimnagar	Tapala Narasimhaswamy festival	On Mondays and Saturdays in Sravanam (July-August). 8 days	Local, religious	Tapala Narasimhaswamy, stone decorated with namams	Local and from neighbouring villages Hindus	
33	108 Vachnoor	1 mile from Karimnagar-Hyderabad road and 9 miles from Karimnagar	Yellamma festival	Vaisakha Suddha Purnima (April-May) 2 days	Local, religious	Yellamma, village deity	Local congregation Hindus	
34	112 Totapalle	2 miles from bus route, 25 miles from Hasanparthi Road Railway station and 28 miles from Karimnagar	Sambasiva festival	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Sambasiva, Sivalingam	Local congregation. Hindus	

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				1. KARIMNAGAR TALUK—*Contd*					
35	121 Basvapur	About 7 miles from Karimnagar-Hyderabad road and 28 miles from Karimnagar	Hari Ramaswamy festival	In Chaitram (March-April) 1 day	Local, religious	Hari Ramaswamy	500, local congregation Hindus		
36	122 Koorella	5 miles from Karimnagar-Hyderabad bus route and 24 miles by road from Karimnagar	Pratapa Rudra Singaraiah festival	Pushya Bahula Amavasya (December-January) 1 day	Local, religious	Pratapa Rudra Singaraiah, image in the form of man-lion	5,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, torches, agricultural implements, toys, etc	...
37	123 Thangallapalle	3 miles from Karimnagar-Hyderabad bus route and 24 miles from Karimnagar	Krishnaswamy festival	Phalguna Suddha Saptami to Purnima (February-March) 9 days	Local, religious	Sri Krishnaswamy, stone image	1,000, local and from nearby villages Hindus	Food-stuffs, torchlights, books, photos, etc	
38	124 Guggilla	3 miles from Hyderabad-Karimnagar bus route and 21 miles from Peddapalle Railway Station	Venugopalaswamy festival	According to convenience Period not specified	Local religious	Venugopalaswamy marble stone image	Local congregation, Hindus		
39	126 Ramachandrapur	2 miles from Gagillapur bus stage on Karimnagar-Hyderabad road 16 miles from Karimnagar	Sri Rama Navami	Chaitra Suddha Saptami to Chathurdasi (March-April) 8 days	Local, religious	Sri Rama, stone image in human form	Local and from neighbouring villages Hindus		..
40	129 Koheda	28 miles from Karimnagar	Sita Rama Kalyanamahothsavam	Chaitra Suddha Navami to Bahula Vidiya (March-April) 9 days	Local religious	Sita Ramaswamy	Local congregation Hindus		
41	134 Parveda	9 miles from Karimnagar-Hyderabad bus road and 25 miles from Karimnagar	Sita Rama Kalyanothsavam	In Chaitram (March-April) 9 days	Local religious	Sri Rama	Local congregation Hindus		..

42	135 Navabpet	12 miles from Karimnagar-Hyderabad bus route and 32 miles from Peddapalle Railway Station	Venkateswaraswamy Kalyanamahothsavam	Asviyuja Suddha Padyami to Purnima (September-October) 15 days	Local, religious	Sri Venkateswaraswamy	Local congregation. Hindus	
43	138 Ramancha	5 miles from Renikunta stage on Karimnagar-Hyderabad road, 16 miles from Karimnagar	1 Urs of Muslim saint	In Moharram. 1 day	Local, in memory of the saint	A tomb of Muslim saint	About 600, local and from neighbouring villages All communities	Eatables, utensils, toys, mirrors, combs, etc
			2 Narasimhaswamy festival	Chaitra Suddha Purnima (March-April) 1 day	Local, religious	Narasimhaswamy	200, local and nearby villages Hindus	Eatables, and fancy goods
44	141 Nallagonda	10 miles from Karimnagar	Narasimhaswamy festival	Phalguna Suddha Ekadasi to Bahula Tadiya (February-March) 8 days	Local, religious	Narasimhaswamy	Local congregation Hindus	
45	142 Mannampalle	10 miles from Karimnagar	Chennakesavaswamy Kalyanothsavam	Vaisakha Suddha Dasami to Bahula Vidiya (April-May) 8 days	Local, religious	Chennakesavaswamy, image in the form of Vishnu with 4 hands	Local and from nearby villages Hindus	
46	152 Molugupalem	4 miles from Karimnagar-Warangal road and 17 miles from Jammikunta Railway Station on Wardha-Kazipet section of the Central Railway	Chennakesavaswamy Teertham	Phalguna Suddha Ekadasi to Bahula Vidiya (February-March). 6 days	Local, religious	Chennakesavaswamy, 5' high stone image	Local congregation Hindus	
47	154 Mulkunur	5 miles from Nustulapur stage on Karimnagar-Hyderabad bus route and 13 miles from Karimnagar	Venkateswaraswamy festival	Vaisakha Suddha Sapthami to Bahula Padyami (April-May) 10 days	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus	
48	155 Chigurmamidy	8 miles from Husnabad on the road to Karimnagar and 16 miles from Karimnagar	1 Veerabhadraswamy Uthsavam	During Sankranti on 13th, 14th & 15th January 3 days	Local, religious	Veerabhadraswamy	Local congregation. Hindus	
			2 Yellamma Jatara	Vaisakha Suddha Triodasi to Purnima (April-May). 3 days	Local, religious	Yellamma, village deity	Local and from neighbouring villages Hindus	Food-stuffs, utensils lanterns, combs toys, mirrors, pictures, books etc
49	159 Sundaragiri	20 miles from Karimnagar	Venkateswaraswamy Kalyanam	From Vaisakha Suddha Purnima (April-May) 7 days	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus	..

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				1 KARIMNAGAR TALUK—*Concld*					
50	167 Husnabad	22 miles from Yellapur Railway Station, 26 miles from Hanamkonda and 27 miles from Karimnagar	Renuka Yellamma Jatara	From Vaisakha Suddha Purnima (April-May). One week	Local, religious	Renuka Yellamma	1,000, local congregation Hindus	Foods-tuffs, utensils, torchlights, mirrors, combs, lanterns, pictures, photos, etc	...
51	168 Potlapalle	3 miles from Husnabad and about 24 miles from Karimnagar	Ravula Mallanna festival	From Pushya Suddha Sapthami (December-January). 3 days	Local, religious	Ravula Mallanna, village deity in human form	Local congregation. Hindus		Sri Rama Navami is celebrated for 8 days from Chaitra Suddha Navami (March-April) in Rama temple
				2 SIRSILLA TALUK					
1	42 Kothapalle	34 miles from Sirsilla and 55 miles from Jagtial, the sub-divisional headquarters	Venugopalaswamy Rathothsavam	Vaisakha Suddha Navami to Bahula Tadiya (April-May) 10 days	Local, religious	Venugopalaswamy	Local congregation Hindus		
2	44 Lingannapet	18 miles from Kamareddy Railway Station and 25 miles from Sirsilla	Venkateswaraswamy Rathothsavam	Asviyuja Suddha Dasami to Bahula Padyami (September-October) Festival 7 days Fair: 1 day	Local, religious	Venkateswaraswamy	1,000, local and from nearby villages Hindus	Eatables utensils, lanterns, mirrors, combs, Ayurvedic drugs pictures photos, clothes, agricultural implements and toys	There is a choultry for the pilgrims
3	45 Mallareddipet	16 miles from Kamareddy Railway Station	Veera Hanuman Uthsavam	Magha Bahula Amavasya (January-February) 1 day	Local religious	Veera Hanuman	1,000, local congregation Hindus		

4	53 Ellareddipet	30 miles from Kamareddy Railway Station	Venugopalaswamy Rathothsavam	Kartika Bahula Dasimi to Amavasya (October-November) 6 days	Local, religious	Venugopalaswamy	Local and from 20 neighbouring villages Hindus	Eatables, pictures, utensils, lanterns clothes, agricultural implements, paddy, vegetables, ornaments, sheep, fowls, baskets, toys, etc	
5	66 Jogapuram	About 12 miles from Sirsilla and about 50 miles from Kamareddy Railway Station	Sri Rama Uthsavam	Pushya Bahula Amavasya (December-January) 1 day	Local, religious	Sri Rama	Local and from nearby villages Hindus		
6	82 Nallagonda	20 miles from Karimnagar and 42 miles from Kamareddy Railway Station	Lakshmi Narasimhaswamy Uthsavam	Magha Suddha Vidiya to Purnima (January-February) 14 days	Local, religious	Lakshmi Narasimhaswamy	About 5 000, local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures, photos and toys	
7	II Vemulavada	4 miles from Sirsilla and36 miles from Kamareddy Railway Station and 22 miles from Karimnagar on bus route	Maha Sivaratri	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Widely known, religious	Rajarajeswaraswamy, stone Sivalingam	Thousands, local and from distant places, Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys	There are boarding and lodging facilities for the pilgrims The details of other festivals are given in the monograph
8	95 Nampalle	5 miles from Sirsilla and 42 miles from Kamareddy Railway Station	Lakshmi Narasimhaswamy Kalyanothsavam	From Vaisakha Suddha Purnima (April-May). 4 days	Local, religious	Lakshmi Narasimhaswamy	Local congregation Hindus		
9	I Sirsilla	Taluk headquarters, 36 miles from Kamareddy Railway Station	Venkateswaraswamy Uthsavam	Asviyuja Suddha Sapthami to Navami (September-October) 3 days	Local, religious	Venkateswaraswamy	3,000, local and from neighbouring villages Hindus		
10	107 Venkatapur	5 miles from Sirsilla, 30 miles from Kamareddy Railway Station and 40 miles from Karimnagar	Adi Perumandlu (Venkateswara) Uthsavam	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Venkateswaraswamy	1,000, local and from neighbouring villages.	Eatables, bangles, mirrors and combs	
11	108 Padira	About 7 miles from Sirsilla and 32 miles from Kamareddy Railway Station	Ramaswamy festival	Pushya Suddha Purnima (December-January) 1 day	Local, religious	Sri Rama	1,000, local congregation Hindus		
12	109 Aunoor	About 7 miles from Sirisllla and 33 miles from Kamareddy Railway Station	Venkateswaraswamy festival	Pushya Suddha Purnima (December-January) 1 day	Local, religious	Venkateswaraswamy	1,000, local congregation. Hindus		

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1	2	3	4	5	6	7	8	9	10
				2. SIRSILLA TALUK—*Concld*					
13	120 Morrampalle	3 miles from Mustabad on Siddipet-Kamareddy road, 28 miles from Kamareddy Railway Station and 40 miles from Sirsilla	Hanuman Uthsavam	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Hanuman	1,200, local and from neighbouring villages Hindus	Eatables, utensils, mirrors, combs, pictures and photos	...
14	121 Mustabad	On Siddipet-Kamareddy bus route, 28 miles from Kamareddy Railway Station and 40 miles from Sirsilla	Sri Venkateswara and Rajeswaraswamy Kalyanothsavam	Asviyuja Suddha Ekadasi to Purnima (September-October) 5 days	Local, religious	Venkateswaraswamy and Rajerajeswaraswamy, stone Sivalingam	500, local and from nearby villages Hindus	Eatables, earthenware, mirrors, combs and handloom cloth	Animals are sacrificed to the village deities, Poleramma and Yellamma occasionally
15	137 Shabajpalle	45 miles from Kamareddy Raiway Station	Hazrath Shah Salahuddin Khadri Urs	25th Jamadi-us-Sani 1 day	Local, in memory of the saint	Hazrath Shah Salahuddin Khadri	200, local congregation All communities		
16	138 Sankepalle	10 furlongs from Sirsilla-Karimnagar road, 10 miles from Sirsilla and 44 miles from Jagtial	Yellamma Jatara	Jaishta Suddha Purnima (May-June) 1 day	Local, religious	Yellamma, earthen image painted with colours	Local congregation Hindus		
17	141 Narsingapur	8 miles from Vemulavada by bus	Mallanna festival	Pushya Suddha Padyami to Bahula Amavasya (December-January) 30 days	Local religious	Mallanna, 5 ft high stone Sivalingam	Local and from neighbouring villages Hindus		
18	146 Kandikatkur	34 miles from Kamareddy Railway Station	Yellamma Jatara	Chaitra Suddha Purnima (March-April). 1 day	Local, religious	Yellamma, village deity	1,000 local congregation Hindus		
19	171 Jagamreddipalle	About 15 miles from Sirsilla and 45 miles from Kamareddy Railway station	Ramalingaswamy festival	Pushya Bahula Triodasi (December-January) 1 day	Local, religious	Ramalingaswamy	Local congregation, Hindus		

3 METPALLE INDEPENDENT SUB-TALUK

1	5 Varse-konda	10 miles from Metpalle and 40 miles from Nizamabad Railway Station	Sri Vnekateswaraswamy Uthsavam	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Sri Venkateswaraswamy	Local and from nearby villages All	
2	6 Dubba	2 miles from Metpalle	Mallanna Jatara	From Margasira Suddha Shashti (November-December) 3 days	Local, religious	Mallanna	Local and from nearby villages All	
3	8 Med-palle	1 furlong from Karimnagar-Nizamabad bus route and 3 miles from Metpalle	Narasimhaswamy Uthsavam	Asviyuja Suddha Padyami to Ekadasi (September-October) 11 days	Local, religious	Sri Narasimhaswamy	Local congregation Hindus	Eatables, bangles, etc
4	12 Ibra-himpa-tam	6 miles from Karimnagar-Nizamabad bus route, 30 miles from Jagtial and 40 miles from Nizamabad Railway Station	Dharmaramswamy Venkateswarlu Uthsavam	Margasira Suddha Purnima (November-December) 1 day	Local, religious	Dharmaramswamy Venkateswarlu	Local congregation	
5	23 Malla-pur	52 miles from Nizamabad Railway Station There are cart tracks to Koratla and Metpalle	Kanaka Somanna Uthsavam	Magha Bahula Chathurdasi (January-February) 1 day	Local, religious	Kanaka Somanna, image in the form of a serpent	3,000, local ahd from neighbouring villages Hindus	Eatables, lanterns, torchlights, mirrors, combs, clothes, bangles, baskets, toys, etc
6	32 Paidu-madugu	5 miles from Koratla to the north-east 12 miles from Metpalle and 55 miles from Nizamabad Railway Station	Mahalakshmamma Puja	On every Friday	Local, religious	Mahalakshmamma (Banyan tree)	Local congregation Hindus	
7	39 Madha-pur	½ mile from Koratla road and 50 miles from Nizamabad Railway Station	Mahalakshmamma Uthsavam	In Ashadham (June-July) Period not specified	Local, religious	Mahalakshmamma village deity	Local congregation Hindus	
8	40 Iyalapur	6 miles from Metpalle, 16 miles from Jagtial and 51 miles from Nizamabad Railway Station	Mallanna Jatara or Mallanna Shashti Teertham	Margasira Suddha Shashti (November-December) 1 day	Local, religious	Mallanna, brass image in the form of a serpenthood	Local and from 7 or 8 neighbouring villages Hindus	Eatables, bangles, toys, etc
9	41 Muthy-ampet	46 miles from Nizamabad Railway Station, Metpalle-Mallapur road passes through the village	Peddamma Uthsavam	On all Sundays in Jaishtam (May-June) 4 or 5 days	Local, religious	Peddamma, village deity	Local and from neighbouring villages Hindus	Eatables, utensils, lanterns, pictures, photos, books and clothes, etc
10	43 Yusuf-nagar	3 miles from Metpalle-Mallapur road and 43 miles from Nizamabad Railway Station	Chatta Mallana Uthsavam	In Margasiram (November-December) 1 day	Local, religious	Chatta Mallanna	Local congregation. Hindus	

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1	2	3	4	5	6	7	8	9	10
			3 METPALLE INDEPENDENT SUB-TALUK-*Contd*						
11	45 Metpalle	40 miles from Nizamabad and 52 miles from Karimnagar	1 Dasara Navarathrulu	Asviyuja Suddha Panchami to Dasami (September-October) 10 days	Local, religious	Kesavaswamy	Local and from nearby villages Hindus		Pochamma, Mahalakshamma, Tatamma Jataras are celebrated according to the convenience of the villagers
			2 Mahasivarathri	Magha Bahula Chaturdasi (January-Feb) 1 day	Local, religious	Omkareswaraswamy	Local congregation Hindus		
12	47 Vellulla	2 miles to the south of Metpalle	1 Omkareswara Sapthaham	Sravana Suddha Panchami to Dwadasi (July-August) 8 days	Local, religious	Omkareswara, stone Sivalingam	Local congregation Hindus		
			2 Narasimhaswamy Uthsavam	Asviyuja Suddha Padyami to Dasami (September-October)	Local, religious	Narasimhaswamy	Local congregation Hindus	Eatables, utensils, lanterns, pictures, photos, books etc	
13	53 Peddapur	5 miles from Metpalle	Mallanna Jatara	Phalguna Suddha Vidiya to Panchami (February-March) 4 days	Local, religious	Mallanna, stone image in human form	1,500, local and from neibouring villages Hindus		
14	54 Ekeenpur	2 miles from Koratla, 7 miles from Metpalle and 18 miles from Jagtial	1 Venkateswaraswamy festival	Margasira Suddha Dasami to Bahula Padyami (November-December) 7 days	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus		
			2 Mallanna Uthsavam	Chaitra Suddha Purnima to Bahula Tadiya (March-April) 4 days	Local, religious	Mallanna	Local congregation Hindus		
15	56 Sangam	2 miles from Koratla, 7 miles from Metpalle and 18 miles from Jagtial	Sri Ramaswamy Uthsavam	Magha Suddha Dasami to Bahula Padyami (January-February) 7 days	Local, religious	Sri Rama swamy, Sita, Lakshmana and Anjaneya images	Local and from neighbouring villages Hindus		

16	11 Koratla	6 miles from Metpalle, 16 miles from Jagtial and 50 miles from Nizamabad and Karimnagar	Venkateswaraswamy Chakra Teertham	In Magham (January-February) 1 day	Local, religious	Venkateswaraswamy	Local congregation Hindus		Occasionally homams, pujas and bhajans are performed in Ramanuja Kutam
17	58 Venkatapur	One mile to the north of Nizamabad-Karimnagar road and 8 miles and from Metpalle	Venkateswaraswamy Teertham	From Kartika Bahula Padyami (October- November), 2 days	Local, religious	Sri Venkateswaraswamy, formless stone image	1,500, local and from nearby villages Hindus	Eatables, utensils, lanterns, pictures, photos, books, clothes & toys	
13	62 Kondapur	1½ miles from Metpalle bus stage, 7 miles from Jagtial and 13 miles from Metpalle	Sita Ramaswamy Uthsavam	Chaitra Suddha Navami to Purnima (March-April) 7 days	Local, religious	Sita Ramaswamy	Local congregation Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys	
19	76 Jaggasagar	About 5 miles from Metpalle	Konda Venkateswaraswamy festival	From Vaisakha Bahula Tadiya (April-May) 2 days	Local, religious	Konda Venkateswaraswamy	500, local congregation Hindus		
20	81 Peggerla	About 9 miles from Metpalle	Narasimhaswamy Uthsavam	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Sri Narasimhaswamy, image in the form of man-lion	ocal and from nearby villages Hindus		
21	82 Vootupalle	About 10 miles from Metpalle	Mallanna Uthsavam	According to convenience of villagers. 1 day every year	Local, religious	Mallanna, stone image in human form	Local congregation Hindus		
22	83 Bhushanraopet	60 miles from Nizamabad Railway Station, & about 10 miles from Metpalle	Sri Venugopalaswamy Uthsavam	Asviyuja Suddha Panchami to Dasami (September-October) 6 days	Local religious	Sri Venugopalaswamy	Local congregation Hindus		
23	84 Kathlapur	About 6 miles from Koratla town	Gidda Perumandla (Hanuman) Uthsavam	Chaitra Suddha Purnima (March-April) 1 day	Local, religious	Gidda Perumandla swamy	300, local congregation, Hindus		
24	91 Dumpeta	6 miles from motor road, 12 miles from Metpalle and 20 miles from Jagtial	Lakshmi Narasimhaswamy Uthsavam	Vaisakha Suddha Dasami to Purnima (April-May) 6 days	Local, religious	Lakshmi Narasimhaswamy	4,000, local and from neighbouring villages Hindus	Foodstuffs, eatables books, pictures, photos, lanterns, mirrors, combs, handloom clothes etc	
25	93 Tandriyal	About 13½ miles from Metpalle	Venkateswaraswamy festival	Sravana Suddha Dasami (July-August) 1 day	Local, religious	Venkateswara, image carved in a stone	Local congregation Hindus		
26	95 Potharam	16 miles from Koratla by bus and 20 miles from Metpalle	Lanka Ramanna Teertham	During Mahasivaratri e on Magha Bahula Chathurdasi (January-February) 1 day	Local, religious	Rajeswaraswamy alias Lanka Ramanna, Sivalingam	500, local and from neighbouring villages Hindus	Eatables, toys etc	

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1	2	3	4	5	6	7	8	9	10
				3. METPALLE INDEPENDENT SUB-TALUK-*Concld*					
27	100 Govindaram	About 11 miles from Koratla town	Venkateswaraswamy festival	Phalguna Suddha Purnima (February-March) 1 day	Local, religious	Sri Venkateswaraswamy	200, local congregation Hindus		
				4 JAGTIAL TALUK					
1	5 Cherlapalle	About 2 miles from Jagtial	Bheemaiah Theertham	According to convenience of villagers In summer and in winter, one day on each occasion	Local, religious	Bugga Bheemaiah	Local congregation Hindus		
2	6 Kandlapalle	24 miles from Jagtial	Sita Ramanujaswamy Uthsavam	Sravanam (July-August) One month	Local, religious	Sita Ramanujaswamy	Local congregation Hindus		
3	14 Thunguru	About 16 miles from Jagtial	Narasimhaswamy festival	From Magha Suddha Ekadasi to Purnima (January-February) 11 days	Local religious	Sri Narasimhaswamy image in the form of man-lion	5 to 6 thousands, local and from neighbouring villages Hindus	Eatables, toys bangles, mirrors, combs, etc	Actually this festival is celebrated on Beerpur hillock The images are taken to the hill from this villages by the pujaris
4	15 Teegala Dharmaram	8 miles from Dharmapuri and 24 miles from Jagtial	Pochamma theertham	In Jaistham May-June 1 month	Local, religious	Pochamma, village deity	Local congregation Hindus		Hanuman Bhajan is conducted in Sravanam (July-August)
5	17 Rajaram	Near Dharmapuri and 30 miles from Jagtial	Yellamma Aradhana	Every Tuesday	Local, religious	Yellamma, village deity	From villages in Adilabad Dist also Hindus		

6	19 Beerpur	28 miles from Jagtial	Narasimhaswamy Jatara	Magha Suddha Ekadasi to Bahula Panchami (January-February) 10 days	Local religious	Sri Narasimhaswamy, stone image	20,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic drugs, clothes, agricultural implements, toys, etc	
7	31 Mootapalle	16 miles from Jagtial	Venkateswaraswamy Uthsavam	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus		
8	32 Vempalle Venkatraopet	2 miles from river Godavari and 20 miles from Jagtial	Ganga puja	In winter and summer on Wednesdays and Fridays	Local, religious	River Godavari	Local and nearby villages Hindus		
9	33 Regunta	8 miles from Godavari river, 58 miles from Nizamabad Railway Station on Kachiguda-Manmad metre gauge section of the Central Railway	Tatamma & Tatayya festivals	In Jaistham (May-June) Period not specified	Local, religious	Tatamma and Tatayya, village deities	Local congregation Hindus		Venkateswaraswamy Aradhana is performed occasionally Pochamma and Mahalakshmi are worshipped in Ashadam (June-July)
10	34 Itkial	50 miles from Nizamabad Railway Station	Venkateswaraswamy Dravida Vedadhyayanam & Kalyana Rathothsavams	Phalguna Suddha Panchami to Bahula Chaviti (February-March) 15 days	Local, religious	Sri Venkateswaraswamy, stone image in human form with 4 hands	Local & from neighbouring villages Hindus		
11	35 Raikal	12 miles from Jagtial and 58 miles from Nizamabad Railway Station	Bhimanna Jatara	From Magha Suddha Purnima (January-February) 3 day	Local, religious	Bhimanna	5 000, local & from the neighbouring villages Hindus	Eatables, lanterns, mirrors combs, toys, etc	
	35 (a) Charla Kondapur, hamlet of Raikal	— do —	Narasimhaswamy Jatara	From Phalguna Bahula Vidiya (February-March) 3 days	Local, religious	Nallagonda Narasimhaswamy, stone image	600, local and from nearby villages Hindus	Eatables, lanterns torchlights, mirrors combs, baskets, toys etc	
12	48 Pembatla	6 miles from Jagtial on the route to Rallavagu project	Rajeswaraswamy Uthsavam	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Dubba Rajeswaraswamy, stone Sivalingam	6,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, glassware, mirrors, combs, photos, books & clothes etc	
13	50 Arpapalle	About 10 miles from Jagtial	Gramadevatala Uthsavam	In Ashadham (June-July) Period not specified	Local, religious	Pochamma, Mysamma and Tatamma village deitiss	Local congregation Hindus		

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1	2	3	4	5	6	7	8	9	10
				4. JAGTIAL TALUK—*Contd*					
14	54 Dharmapuri	On river Godavari, 30 miles from Jagtial and 32 miles from Peddapalle Railway Station on Wardha-Kazipet Broad gauge section of the Central Railway	Sri Lakshmi Narasimhaswamy Kalyanothsavam	Phalguna Suddha Dasami to Bahula Panchami (February-March). 11 days	Widely known, religious	Sri Lakshmi Narasimhaswamy	1,00,000, local and from other places of the district and the neighbouring districts Hindus		..
15	58 Gopalapur	14 miles from Jagtial	Sri Krishna Jayanti	Sravana Bahula Ashtami (July-August) 1 day	Local, religious	Narasimhaswamy	Local congregation, Hindus		
16	60 Kamalapuram	About 13 miles from Jagtial	Hanuman Jatara	Vaisakha Sudda Purnima (April-May) 1 day	Local, religious	Hanuman	500, local congregation Hindus		
17	62 Velgonda	9 miles from Jagtial	Anjaneyaswamy Uthsavam	In Sravanam (July-August Period not specified	Local, religious	Anjaneyaswamy	Local congregation Hindus		Pochamma Aradhana is celebrated in Phalgunam (February-May)
18	63 Buggaram	12 miles from Jagtial	Venkateswaraswamy Sevothsavam	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus		
19	64 Chinnapuram	8 miles from river Godavari and 10 miles from Jagtial	Venkateswara Aradhana	Phalguna Bahula Amavasya (February-March) 1 day	Local religious	Sri Venkateswaraswamy	Local congregation Hindus		Village deities Pochamma and Tatamma are worshipped in Ashadham (June-July) Sravanam (July-August) or Bhadrapadam (August-September)
20	65 Sominapalle	About 8 miles from Jagtial	Pochamma and Mahalakshmamma worship	In Sravanam (July-August) 1 day	Local religious	Pochamma and Mahalakshmamma	Local congregation Hindus		

21	67 Takkallapalle	4 miles from Malyal Panchayat Samithi, 10 miles from Jagtial-Karimnagar road via Malyal and 14 miles from Jagtial	Rajeswaraswamy festival	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Rajeswara swamy, stone Sivalingam	Local congregation Hindus		Pochamma and Mahalakshmamma pujas are performed in Sravanam (July-August) for one day
22	74 Tatpalle	5 miles from Jagtial Karimnagar-Nizamabad bus route passes through this village	Venkateswara swamy Uthsavam	Magha Bahula Panchami to Sapthami (January-February) 3 days	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus		Appannaswamy Uthsavam is celebrated on Chaitra Suddha Padyami (March-April)
23	I Jagtial	Taluk headquarters and 50 miles from Peddapalle Railway Station on Wardha-Kazipet section of the Central Railway	Gopalaswamy Aradhana	Asviyuja Suddha Padyami to Dasami (September-October) 10 days	Local, religious	Sri Gopalaswamy	3,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes, toys, etc	Sri Rama Navami is celebrated in Rama temple for 9 days from Chaitra Suddha Padyami to Navami (March-April) Ganapathi Navarathrulu are celebrated from Bhadrapada Suddha Chaviti to Chaturdasi (August-September) in Siva temple
24	78 Polas	4 miles from Jagtial and 60 miles from Nizamabad and also from Peddapalle Railway Stations	Tatamma, Pochamma and Mahalakshmamma Jatara	On Wednesdays, Fridays and Sundays in Ashadham (June-July) and Sravanam (July-August)	Local, religious	Tatamma, Pochamma and Mahalakshmamma, village deities	Local congregation. Hindus		Abhishekam to Poulasthyeswaraswamy is performed on Mondays in Sravanam (July-August), Karthikam (October-November) and Vaisakham (April-May)
25	82 Israjpalle	12 miles from Jagtial bus road and 26 miles from Macheriyal Railway Station	Anjaneya Puja	Sravanam (July-August) Period not specified	Local, religious	Anjaneyaswamy	Local congregation. Hindus		
26	83 Shakalla	12 miles from Jagtial and 25 miles from Mancheriyal Railway Station	Anjaneyaswamy Puja	On special occasions. Period not specified	Local, religious	Anjaneyaswamy	Local congregation. Hindus		Nityaradhana is performed to the village deities Pochamma, Mysamma and Mahalakshmamma daily
27	84 Vengumatla	8 miles from Kapparaopeta bus stage on Karimnagar-Lakshettipet route and 32 miles from Peddapalle Railway Station	Venkateswararaswamy Uthsavam	Chaitra Bahula Panchami (March-April). One day	Local, religious	Lord Venkateswararaswamy	Local congregation. Hindus		Poshamma (Poleramma) Uthsavam is celebrated for one day on Ashadha Bahula Panchami (June-July)
28	88 Sthambhampalle	3 furlongs from Karimnagar-Lakshettipet road, 22 miles from Mancheriyal Railway Station and 24 miles from Jagtial	Venkateswaraswamy Rathothsavam	Magha Suddha Dasami to Bahula Padyami (January-February) 5 days	Local, religious	Sri Venkateswaraswamy	2,000, local and from neighbouring villages. Hindus	Eatables, toys, bangles, etc	

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1	2	3	4	5	6	7	8	9	10
				4. JAGTIAL TALUK—*Contd*					
29	97 Gullakota	3 miles from Karimnagar-Lakshettipet bus route and 16 miles from Peddapalle Railway Station	Venugopalaswamy Uthsavam	From Phalguna Bahula Padyami (February-March) 8 days	Local, rligious	Sri Venugopalaswamy	700, local and from neighbouring villages Hindus	Eatables, utensils, pots, glassware, Ayurvedic medicines, books, photos, clothes, toys and fancy goods	Buchi Rajavva is worshipped every day and particularly on Saturdays and Mondays
30	98 Atmakur	About 16 miles from Jagtial	Venkateswaraswamy festival	Asviyuja Suddha Dasami (September-October) 1 day	Local, religious	Sri Venkateswaraswamy	Local congregation Hindus		
31	100 Nancharla	32 miles from Peddapalle Railway Station on Kazipet - Wardha Section of the Central Railway	Sri Rama Navami	Chaitra Suddha Navami to Ekadasi (March-April) 3 days	Local religious	Sri Rama	Local congregation Hindus		
32	101 Tirmalapuram	14 miles from Jagtial and 32 miles from Peddapalle Railway Station	Mallanna Uthsavam	Chaitra Suddha Padyami and Vidiya (March-April) 2 days	Local, religious	Mallanna, stone image	Local congregation Hindus		
33	102 Lakshmipuram	5 miles from Karimnagar-Laksh ttipet bus route 6 miles from Jagtial, 28 miles from Peddapalle Railway Station	Hanuman Jatra	Magha Bahula Triodasi (January-February) 1 day	Local, religious	Hanuman (Anjaneyaswamy) stone image	Local and from nearby villages Hindus		Pujas are performed in Ashadham (June-July) and Sravanam (July - August) to village deities, Tatamma and Pochamma

34	104 Chilwakodur	14 miles from Jagtial and 30 miles from Pedapalle Railway Station	Ramlingeswaraswamy Uthsavam	Chaitra Suddha Vidiya (March-April) 1 day	Local, religious	Ramalingeswaraswamy stone Sivalingam	2 000, local and from nearby villages Hindus	Eatables, utensils lanterns, pictures, books, clothes, photos, mirrors, combs, toys, etc	
35	105 Gunjapaduga	12 miles from Jagtial	Peddamma Uthsavam	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Peddamma, village deity	Local congregation Hindus		Annual Santarpana (free feeding) and distribution of sweets take place in the name of Gunjam Bhatlu
36	105 Rapalle	10 miles from Jagtial	Rajarajeswararaswamy Uthsavam	Magha Bahula Triodasi to Amavasya (February-March) 3 days	Local, religious	Rajarajeswaraswamy, stone Sivalingam	Local congregation Hindus		
37	112 Jabhithapur	4 miles from Jagtial	Pochamma Jatara	In Ashadham (June-July) 1 day	Local, religious	Pochamma, stone image	Local congregation Hindus		
38	122 Voddad	12 miles from Jagtial and 4 miles from the bus route	Singariah and Singaramma Uthsavam	Sravana Bahula Panchami (July-August), Karthika Bahula Chavithi (Oct-Nov), and Chaitra Suddha Vidiya (March-April). 1 day on each occasion.	Local, religious	Village deity, Singaraiah	Local congregation Hindus		
39	125 (a) Ramannapet of Nukapalle	7 miles from Jagtial and one mile from bus route	Anjaneyaswamy Uthsavam	In Sravanam (July-August) 2 days	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus		
40	133 Lingapuram	About 11 miles from Jagtial	Narasimhaswamy Uthsavam	Magha Suddha Dwadasi to Bahula Padyami (January-February) 5 days	Local religious	Narasimhaswamy	2,000, local and from neighbouring villages Hindus	Eatables, toys, bangles etc	
41	137 Aravalli	12 miles from Jagtial and 24 miles from Pedapalle Railway Station	Nayakuralu Jatara	On Fridays in Sravanam (July-August) 4 or 5 days	Local, religious	Nayakamma or Nayakuralu, stone image of a Shakti standing with a sword in the hand	Local and from neighbouring villages Hindus	. .	.

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1	2	3	4	5	6	7	8	9	10
				4. JAGTIAL TALUK—*Concld*					
42	150 Kodim-yala	4 miles from the local bus route, 12 miles from Jagtial and 45 miles from Peddapalle Railway Station.	Sita Ramaswamy Kalyanamahothsavam	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Sita Ramaswamy	Local congregation, Hindus		The celebration has since been discontinued for the last 50 years
43	154 Goura-puram	13 miles from Jagtial	Narasimhaswamy Uthsavam	In Sravanam (July-August) 30 days	Local, religious	Narasimhaswamy, stone image	Local congregation, Hindus		..
44	155 Nemili-konda	16 miles from Jagtial and 40 miles from Peddapalle Railway Station	Sri Narasimhaswamy Jatara	In Sravanam (July-August) Period not specified	Local, religious	Narasimhaswamy	Local congregation Hindus		
				5 SULTANABAD TALUK					
1	1 Kappa-raopet	20 miles from Mancherial Railway Station on Kazipet-Wardha Section of the Central Railway about 45 miles from Sultanabad	Koteswaraswamy festival	On Sundays in Pushyam (December-January) 4 or 5 days	Local, religious	Koteswaraswamy, Sivalingam	600, local and from neighbouring villagers, Hindus	Eatables, etc	
2	14 Munjam-palle	12 miles from Ramagundam Railway Station and 47 miles from Sultanabad	Venkateswaraswamy Uthsavam	Chaitra Suddha Navami to Bahula Padyami (March-April) 8 days	Local, religious	Sri Venkateswaraswamy	Local and from neighbouring villages, Hindus		
3	20 Patha-gudur	18 miles from Peddapalle Railway Station, 30 miles from Karimnagar and 42 miles from Sultanabad	Anjaneyaswamy Puja	In Sravanam (July-August) and Magham (January-February) 40 days	Local, religious	Anjaneyaswamy	Local congregation Hindus		

4	35 Murmuru	2 miles from Krindi Brahmanapalle bus stage, 6 miles from Ramagundam Railway Station and 22 miles from Sultanabad	Chennakesava swamy Kalyanam and Rathothsavam	Phalguna Suddha Ekadasi to Purnima (February-March) 5 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus		
5	41 Ramagundam	A Railway Station on Kazipet-Wardha Railway line 16 miles from Peddapalle and 23 miles from Sultanabad	Anjaneyaswamy Uthsavam	Chaitra Suddha Panchami to Navami (March-April), 5 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus		
6	45 Jangaon	7 miles from Ramagundam Railway Station and 22 miles from Peddapalle	Sita Rama Kalyanam	Chaitra Suddha Navami (March-April) 1 day	Local, religious	Sri Rama	Local congregation Hindus		Sri Rajeswara swamy is worshipped on Magha Bahula Chaturdasi (January-February) and in Sravanam (July-August)
7	46 Sundilla	2 miles from Godavari Khani on Ramagundam-Jangaon bus route	Lakshmi Narasimha swamy Uthsavam	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Lakshmi Narasimha swamy	Local and from neighbouring villages Hindus		
8	66 Kangarthi (Kadeem)	6 miles from Peddapalle Railway Station and 12 miles from Sultanabad	Ankamettu Rajula Uthsavam	On Sundays in Sravanam (July-August) 4 or 5 days	Local, religious	Ankamettu Rajula Gutta, a stone	Local and from neighbouring villages Hindus		
9	67 Paltham	8 miles from Peddapalle Railway Station	Beeranna Jatara	In Vaisakham (April-May) 3 days	Local, religious	Beeranna, village deity	Local congregation Hindus	Sweets and bangles	
10	71 Myadaram	2 miles from bus road, 16 miles from Peddapalle Railway Station, 24 miles from Karimnagar and 30 miles from Sultanabab	Anjaneyaswamy Puja	In Sravanam (July-August) and Magham (January-February) 40 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus		Pochamma in workshipped on Sundays and Thursdays
11	81 Peddapuram	11 miles from Peddapalle Railway Station and 36 miles from Sultanabad	Yogananda Lakshmi Narasimha swamy Uthsavam	Chaitra Suddha Navami to Bahula Vidiya (March-April). 9 days	Local, religious	Yogananda Lakshmi Narasimhaswamy	Local and from neighbouring villages Hindus		
12	83 Julapalle	About 38 miles from Sultaaabad	Ganesh Chaviti	Bhadrapada Sudda Chaviti (August-September) 1 day	Local, religious	Ganesh	Local congregation. Hindus		

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1	2	3	4	5	6	7	8	9	10
				5. SULTANABAD TALUK—*Contd*					
13	86 Kummarikunta	6 miles from Sultanabad and 10 miles from Peddapalle Railway Station	Venkateswara swamy Uthsavam	Vaisakha Bahula Padyami to Panchami (April-May) 5 days	Local, religious	Venkateswara swamy, stone image in human form	1,000, local and from neighbouring villages. Hindus	Eatables and toys	
14	90 Appannapeta	2 miles from Peddapalle, 9 miles from Sultanabad and 24 miles from Karimnagar	Sri Ranganayakaswamy Adhyayanothsavam	From Vaisakha Suddha Navami (April-May) 7 days	Local, religious	Sri Ranganayakaswamy	500, local and from neighbouring villages Hindus	Foodstuffs, fancy goods, clothes, etc	
15	91 Raghavapuram	About 2 miles from bus route and 8 miles from Sultanabad	Narasimha swamy Jatara	Kartika Suddha Chaturdasi to Bahula Panchami (October-November) 7 days	Local, religious	Narasimhaswamy, image in the form of man-lion	5,000, local and from neighbouring villages. Hindus	Sweets, fruits, books, pictures and photos	
16	105 Rachchapalle	10 miles from Peddapalle Railway Station	Raja Rajeswaraswamy Uthsavam	On Magha Bahula Triodasi and Chathurdasi (January-February) 2 days	Local, religious	Raja Rajeswaraswamy, Sivalingam	500, local congregation Hindus		
17	109 Adivarampeta	1 mile from Begumpet stage on Karimnagar-Manthani bus route and 12 miles from Peddapalle Railway Station	Ramagiri Khila Teertham	Sravana Suddha Padyami to Bahula Amavasya (July-August) 30 days	Local, religious	Lord Rama, Sita, Lakshmana, images in human form	Local and fom neighbouring villages Hindus	Foodstuffs, utensils, lanterns, books, mirrors, combs, pictures, photos, clothes and toys, fancy goods	
18	111 Begumpet	2 miles from the Karimnagar-Manthani bus route 12 miles from Peddapalle Railway Station and 20 miles from Sultanabad	1 Peer Padi Saheb Urs	Pushya Sudda Purnima to Bahula Padyami (December-January) 2 days	Widely known, in memory of the saint	Peer Padi Saheb, a tomb	Local and from other parts of the district and neighbouring districts also All communities		

		2 Sri Rama Pattabhishekham	Sravana Suddha Padyami to Bahula Amavasya (July-August) 30 days	Local, religious	Sri Rama	Local congregation Hindus		
19 I Peddapalle	A Railway Station on Wardha-Kazipet Section of the Central Railway at a distance of 22 miles from Kazipet Junction	Vinayaka Chaturthi	From Bhadrapada Suddha Chavithi (August-September) 9 days	Local, religious	Ganapati, earthen image	Local congregation Hindus		
20 127 Nimmanapalle	3 miles from Peddapalle Railway Station	Narsimhaswamy or Nimbuladriswamy Jatara	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Widely known, religious	Narasmhaswamy alias Nimbuladriswamy, stone image with 4 hands in man-lion form	Local and from other places Hindus	Foodstuffs, lanterns, utensils, Ayurvedic medicines, books, photos, clothes, agricultural implements, toys and fancy goods	
21 129 Kodurupaka	About 3 miles from Sultanabad and 6 miles from Peddapalle Railway Station	Nimbuladriswamy Adhyayanothsavam	Pushya Bahula Ekadasi to Amavasya (December-January) 5 days	Local, religious	Nimbuladriswamy (Narasimhaswamy), stone image in man-lion form	3,000, local and from neighbouring vilages Hindus	Eatables, utensils, lanterns, mirrors, comqs, pictures, photos and toys	Kalyanothsavam, dopu and Rathothsavam are celebrated from Magha Suddha Ekadasi to Bahula Tadiya
22 131 Muppiritota	5 miles from Sultanabad and 7 miles from Peddapalle Railway Station	Venkateswaraswamy Uthsavam	Vaisakha Suddha Vidiya to Bahula Tadiya (April-May). 17 days	Local, religious	Sri Venkateswaraswamy	3,000, local & from neighbouring villages. Hindus	Eatables, sweets, lanterns, mirrors combs, pictures, photos & books	
23 133 Elgaid	5 miles to the west of Sultanabad	Sita Ramaswamy Uthsavam	Chaitra Suddha Navami (March-April). 1 day	Local, rellgious	Sri Rama, Lakshmana & Sita, stone images in human form	1,000, local andfrom nearby villages. Hindus		
24 136 Sultanabad	5 miles from Peddapalle Railway Station & 14 miles from Karimnagar by road	Dasara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Venugopalaswamy	Local congregation. Hindus		Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
25 141 Sultanpur	About 2 miles from Karimnagar - Peddapalle bus route, and 5 miles from Sultanabad	Beeranna Patnalu	Once in 6 or 7 years according to convenience of villagers Period not specified	Local, religious	Beeranna	Local congregation Chiefly Kurumas		
26 145 Garrepalle	4 furlongs from Karimnagar-Peddapalle bus route, 6 miles from Sultanabad and 14 miles from Peddapalle Railway Station	Gopalaswamy Kalyanothsavam	In Asviyujam (September-October) 5 days	Local, religious	Gopalaswamy	Local congregation. Hindus	...	

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				5 SULTANABAD TALUK—*Concld*					
27	147 Neerukulla	2 miles to the north of Sultanabad & 10 miles from Peddapalle Railway Station	Ranganayakaswamy Kalyanam	Chaitra Suddha Navami to Bahula Chaviti (March-April) 11 days	Local, religious	Ranganayakaswamy, stone image in reclining posture	10,000, local & from neighbouring villages Hindus	Foodstuffs, utensils, lanterns, books & photos etc	
28	148 Gattepalle	1½ miles to the south of Sultanabad and 8 miles from Kolanur Railway Station	Rangaswamy Jatara	From Chaitra Suddha Navami to Bahula Chavithi (March-April) 11 days	Local, religious	Rangaswamy, a stone image	Local congregation Hindus		
29	151 Mancharami	6 miles from Potakapalle Railway Station	Venkateswaraswamy Uthsavam	In Mahgham (January-February) 3 days	Local, religious	Venkateswaraswamy	Local congregation Hindus		
30	152 (a) Ramulapalle hamlet of Kankulla	5 miles from Kolanur Railway Station	Sri Sita Rama Kalyanam	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Sri Rama	5,000 local and from neighbouring villages Hindus	Eatables, cocoanuts brass utensils, mirrors, combs, toys etc	
31	160 Moolasala	3 miles from Kolanur Railway Station and 8 miles from Peddapalle and 12 miles from Sultanabad	Narasimhaswamy Aradhana	Daily worship	Local, religious	Narasimhaswamy, a stone image	Local congregation Hindus		
32	176 Odela	5 miles from Potakapalle Railway Station	Mahasivaratri festival	Magha Bahula Triodasi (January February) to Jaishta Bahula Triodasi (May-June) 4 months	Local, religious	Mallikarjunaswamy, stone Sivalingam	Thousands, local and from neighbouring villages Hindus		

6. MANTHANI TALUK

1	3 Gunjapadige	2 miles from river Godavari, 6 miles from Manthani and 16 miles from Ramagundam Railway Station on Kazipet-Wardha Section of the Central Railway	Sri Rama festival	Chaitra Suddha Padyami to Purnima (March-April) 15 days Fair 2 days	Local, religious	Sri Rama	2 000 local and from neighbouring villages Hindus	Eatables, pictures, books, mirrors, combs, etc	
2	I Manthani	Taluk headquarters, 20 miles from Peddapalle Railway Station	Devi Navarathrulu	Asviyuja Suddha Padyami to Dasami (September-October) 10 days	Local, religious	Laxmi Narayanaswamy	Local congregation Hindus	Foodstuffs, eatables and fancy goods etc	
3	20 Arenda	About 12 miles from Manthani and 36 miles from Peddapalle Railway Station	Mallanna festival	Magha Bahula Triodasi (January-February) 1 day	Local, religious	Mallanna	500, local congregation, Hindus	...	
4	42 Kaleshwar (Kaleshwaram)	10 miles from Mahadevapuram and 20 miles from Manthani	Mahasivaratri	Magha Bahula Chathurdasi and Amavasya (January-February) 2 days	Local, religious	Mukthesw araswamy, Sivalingam	500, local and from neighbouring villages Hindus	Eatables, fancy goods, toys etc	Sita Rama Kalyanam is celebrated for one day on Vaisakha Suddha Ekadasi (April-May) in Sri Rama Temple
5	51 Mahadevapuram	68 miles from Kazipet There is bus route from here to Parkal in Warangal District	Venkateswaraswamy festival	Chaitra Suddha Panchami to Purnima (March-April) 11 days	Local, religious	Sri Venkateswaraswamy, stone image	Local congregation Hindus		
6	55 Begloor	35 miles from Manthani and 55 miles from Peddapalle Railway Station Godavari river is at a distance of one mile	Parvatala Mallannaswamy Bonala Jatara	Margasira Suddha Purnima (November-December). 1 day	Local, religious	Mallannaswamy	3,000, local and from neighbouring villages Hindus	Eatables, foodstuffs lanterns, books, mirrors, combs, pictures, photos clothes and toys, etc	
7	64 Peddampeta	8 miles from Mahadevapuram 32 miles from Manthani	Chaduvulamma Jatara	Magha Suddha Purnima (January-February)	Local, religious	Chaduvulamma	Local congregation Hindus		
8	67 Pankena	16 miles from Mahadevapuram	1 Anjaneya swamy Ekaham	Last Saturday in Sravanam (July-August) 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation Hindus		
			2 Ahmed Shah Vali Urs	In Rajab 2 days	Local in memory of the saint	Ahmed Shah Vali, a tomb	Local congregation All communities		

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks--(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				7. HUZURABAD TALUK					
1	2 Devampalle	3 miles from Karimnagar-Kazipet bus route and 20 miles from Jammikunta Railway Station on Kazipet-Wardha Section of the the Central Railway	Anantha swamy festival	From Magha Suddha Purnima (January-February). 4 days	Local, religious	Anantha swamy	Local congregation Hindus		
2	3 Veldi	2 furlongs from river Maneru on the borders of Karimnagar and Sultanabad taluks, 14 miles from Peddapalle Railway Station and 22 miles from Huzurabad	Chennakesava swamy festival	Phalguna Suddha Ekadasi to Purdima (February-March) 5 days	Local, religious	Sri Chennakesava swamy, stone image in human form	Local congregation Hindus		Pochamma festival is celebrated in Pholgunam (February-March)
3	5 Vegurupalle	4 miles from Sultanabad, 6 miles from Kolanur and 8 miles from Peddapalle Railway Stations	Rangaswamy Uthsavam	Chaitra Suddha Navami to Bahula Navami (March-April) 16 days	Widely known, religious	Rangaswamy, stone image in human form in reclining posture	10,000 local and from distant places Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys, agricultural implements etc	There are choultries, pandals are erected
4	9 Chelluru	8 miles from Potakapalle Railway Station and 20 miles from Huzurabad	Venugopalaswamy festival	Phalguna Suddha Dasami to Purnima (February-March) 6 days	Local, religious	Venugopalaswamy, image in human form	1,000 local and from nearby villages. Hindus	Fatables, mirrors, combs, toys, etc	
5	15 Veenavanka	About 10 miles from Huzurabad	Venkateswara swamy festival	Vaisakha Suddha Ekadasi to Purnima (April-May) 5 days	Local, religious	Venkateswaraswamy	500, local congregation Hindus		
6	42 Bijigirsharif	4 miles from Jammikunta and 14 miles from Huzurabad	1 Narasimhaswamy Uthsavam	On Saturdays and Mondays in Sravanam (July-August). 8 days	Local, religious	Sri Narasimhaswamy, stone image in human form	Local and from nearby villages Hindus		

			2 Ankos Shah Vali Urs	From 10th of Zilhaj, 4 days	Widely known, in memory of the saint	Ankos Shah Vali a tomb	6,000, local and from distant places, all communites, mostly Muslims	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, books, clothes, agricultural implements	Choultries are available, pandals are erected
7	45 Jammikunta	A Railway Station 22 miles from Kazipet on Kazipet-Wardha Section of the Central Railway	Visveswaraswamy Kalyana mahothsavam	Magha Suddha Triodasi to Bahula Tadiya (January-February) 6 days	Local, religious	Sri Visveswaraswamy	Local congregation Hindus		
	45 (b) Mothkulagudem hamlet of Jammikunta.	A Railway Station 22 miles from Kazipet on Kazipet-Wardha Section of the Central Raliway	Gramadevatala Bonalu	Once in 3 years according to convenience of villagers One day	Local, religious	Peddamma and Pochamma	Local congregation Hindus		
	(45 (c) Machanapalle, hamlet of Jammikunta	A Railway Station 22 miles from Kazipet on Kazipet-Wardha Section of the Central Railway	Mahasivaratri	Magha Bahula Chathurdasi and Amavasya (January-February 2 days	Local, religious	Siva, Sivalingam	Local congregation Hindus		
	45 (e) Peddampalle hamlet of Jammikunta	A Railway Station 22 miles from Kazipet on Kazipet-Wardha Section of the Central Raiiway	Peddamma Jatara	In Vaisakham (April-May) or Jaistham (May-June) 1 day	Local, religious	Peddamma, village deity	Local congregation Hindus		
8	47 Metpalle	About 8 miles from Jammikunta Railway Station, 3 miles from Karimnagar-Warangal road and 6 miles from Huzurabad	Jiyyarswamy Uthsavam	Vaisakha Bahula Amavasya (April-May) 1 day	Local, religious	Jiyyarswamy, stone image in human from	Local congregation Hindus		
9	48 Kothaghattu	12 miles from Jammikunta Railway Station	Mathsyagiriswamy festival	Magha Suddha Ekadasi to Purnima (January-February) 5 days	Local, religious	Mathsyagiriswamy	2,000, local and from neighbouring villages. Hindus		
10	61 Sirsepalle	3 miles from Huzurabad and 4 miles from Jammikunta Railway Station	Rajarajeswaraswamy festival	Magha Bahula Triodasi (January-February) 1 day	Local, religious	Rajarajeswaraswamy, Sivalingam	Local congregation Hindus		
11	62 Pothareddi pet	5 miles from Jammikunta Railway Station as also from Huzurabad	Pochamma festival	In Sravanam (July-August) Period not specified	Local, religious	Pochamma, image in human from	Local congregation Hindus		This is celebrated on Ugadi also i e, Chaitra Suddha Padyami (March-April)
12	63 Chelpur	About 4 miles from Huzurabad	Venugopalaswamy festival	Phalguna Suddha Ekadasi to Purnima (February-March) 5 days	Local, religious	Venugopalaswamy	500, local congregation Hindus		...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks--(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				7 HUZURABAD TALUK—*Concld*					
13	65 Illanthakunta	3 miles from Jammikunta Railway Station	Sita Ramachandraswamy festival	Chaitra Suddha Panchmi to Bahula Panchami (March-April) 16 days	Widely known, religious	Sita Ramachandraswamy	8,000, local and from distant places Hindus		
14	69 Marripalligudem	5 miles from Kamalapur bus stage on Huzurabad-Parkal Road, 7 miles from Jammikunta Railway Station and 16 miles from Huzurabad	Ramabhadraswamy festival	Phalguna Suddha Chaturdasi to Purnima (February-March) 2 days	Local, religious	Sri Ramabhadraswamy	1,000, local & from neighbouring villages Hindus	Foodstuffs, eatables, mirrors, combs, toys etc.	
15	79 Huzurabad	Taluk headquarters, 6 miles from Oopal Railway Station, 8 miles from Jammikunta Railway Station and 24 miles from Warangal as also from Karimnagar	Hanuman festival	During Sankranti (14th January). One day	Local, religious	Hanuman, stone image	Local congregation Hindus		Vinayaka Chaviti is celebrated on Bhadrapada Suddha Chaviti (August September) in Siva temple
16	92 Kothakonda	12 miles from Karimnagar-Warangal bus road and 22 miles from Huzurabad	Veerabhadraswamy Kalyanothsavam	From Pushya Bahula Panchami (December-January) 10 days	Widely known religious	Veerabhadraswamy stone image in human form with 4 hands	50,000, local & from several places Hindus	Utensils, lanterns, torches toys mirrors combs, books, pictures, photos, clothes toilet and fancy goods eatables, articles of daily requirements & agricultural implements	
17	97 Mutharam	About 10 miles from Huzurabad	Sri Rama festival	Chaitra Suddha Chathurdasi and Purnima(March-April) 2 days	Local, religious	Sita Rama	Local congregation Hindus		

18	98 Mulkanoor	3 furlongs from Yelkakurthi-Siddipet road and 10 miles from Huzurabad	Grama devathala puja	Sravanam (July-August) One day	Local religious	Pochamma and Kanakadurgamma	Local congregation Hindus		Ganapati Navaratrulu are celebrated from Bhadrapada Suddha Chaviti to Dwadasi (August-September) in Siva temple
19	106 Ratnagiri	7 miles from Huzurabad and 31 miles from Karimnagar	Narasimhaswamy Jatara	Last Saturday in Sravanam (July-August) 1 day	Local, religious	Lord Narasimhaswamy	1,000, local & neighbouring villages Hindus	...	
20	112 Jeelgul	4 miles from Huzurabad and 6 miles from Oopal Railway Station	Vighneswara-Navaratrulu	Bhadrapada Suddha Chaviti to Dwadasi (August-September) 6 days	Local, religious	Vighneswara, earthen image	Local congregation Hindus	.	Mahasivaratri is celebrated on Magha Bahula Chaturdasi (January-February) in Siva temple
21	126 Kamalapur	3 miles from Oopal Railway Station and 10 miles from Huzurabad	Sri Rama Navami	Chaitra Suddha Navami to Bahula Tadiya (March-April). 10 days	Local, religious	Sri Rama	600, local and from surrounding villages Hindus	Foodstuffs, eatables, utensils, torchlights, clothes, toys, mirrors combs, pictures, books	

APPENDIX III

LIST OF MARKETS AND SHANDIES

Name of the Market or Shandy	Location of Market Town/Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
		1. Karimnagar Taluk	
Karimnagar Market	Karimnagar	Paddy, groundnut, greengram, jowar and chillies	All days except on Sunday, New Moon day and Public holidays
Municipal Market	Karimnagar	Vegetables, fruits, salt, rice and cereals	Daily
Marketing Yard	Karimnagar	Agricultural produce	Daily
		2. Sirsilla Taluk	
Sirsilla Market	Sirsilla	Sarees	Daily
		3 Metpalle Independent Sub-Taluk	
Regulated Market	Metpalle	Paddy, maize, groundnut, greengram, turmeric and chillies	All days except on Sunday, New Moon day and Public holidays
Koratla Market	Koratla	Paddy, groundnut, chillies and turmeric	All days except on Sunday, New Moon day and Public holidays
		4. Jagtial Taluk	
Jagtial Market	Jagtial	Paddy, groundnut, greengram, turmeric, chillies	All days except on Sunday, New Moon day and Puplic holidays
Weekly Bazar	Jagtial	Farthen Pots	Thursday
Mcat Market	Jagtial	Meat	Daily
Vegetable Market	Jagtial	Vegetables	Daily
		5. Sultanabad Taluk	
Peddapalle Market	Peddapalle	Paddy, jowar, greengram, groundnut and chillies	All days except on Sunday, New Moon day and Public holidays
		6 Manthani Taluk	
Weekly Market	Manthani	Rice, jowar,maize, clothes and other commodities	Sunday
Weekly Market	Kataram	Rice, jowar, maize, clothes and other commodities	Monday
		7 Huzurabad Taluk	
Jammikunta Market	Jammikunta	Paddy, greengram and groundnut	All days except Sunday

Source Collector, Karimnagar

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February	14 days	Sirsilla	Nallagonda	Lakshmi Narasimhaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, and combs, pictures, photos and toys
	3 days	Sirsilla	Vemulavada	Mahasivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys
	1 day	Sirsilla	Venkatapur	Adi Perumandlu (Venkateswara) Uthsavam	Fatables, bangles, mirrors and combs
	1 day	Sirsilla	Morraipalle	Hanuman Uthsavam	Eatables, utensils, mirrors, combs, pictures & photos
	1 day	Metpalle	Mallapur	Kanaka Somanna Uthsavam	Eatables, lanterns, torchlights, mirrors, combs, clothes, bangles, baskets, toys
	1 day	Metpalle	Potharam	Lanka Ramanna Teertham	Eatables, toys etc
	11 days	Jagtial	Thunguru	Narasimhaswamy festival	Eatables, toys, bangles, mirrors, combs etc
	10 days	Jagtial	Beerpur	Narsimhaswamy Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, Ayurvedic drugs, clothes, agricultural implements, toys etc
	3 days	Jagtial	Raikal	Bhimanna Jatara	Eatables, lanterns, mirrors, combs, toys etc
	3 days	Jagtial	Pembatla	Rajeswaraswamy Uthsavam	Eatables, utensils, lanterns, glassware mirrors combs, photos, books and clothes etc
	5 days	Jagtial	Sthambhampalle	Venkateswaraswamy Rathothsavam	Eatables, toys, bangles etc
	5 days	Jagtial	Lingapuram	Narasimhaswamy Uthsavam	Eatables, toys, bangles etc
	5 days	Jagtial	Nimmanapalle	Narsimhaswamy or Nimbuladriswamy Jatara	Foodstuffs, lanterns, utensils Ayurvedic medicines, books, photos, clothes, agricultural implements, toys, fancy goods
	2 days	Manthani	Kaleshwar	Mahasivaratri	Eatables fancy goods, toys etc
February-March	9 days	Karimnagar	Thangallapalle	Krishnaswamy festival	Foodstuffs, torchlights, book, photos etc

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, which the fair is connected 5	Articles sold 6
February-March (Contd)	4 days	Metpalle	Peddapur	Mallanna Jatara	Eatables, utensils, lanterns, pictures, photos, books etc
	3 days	Jagtial	Charlakondapur h/o Raikal	Narasimhaswamy Jatara	Eatables, lanterns, torchlights, mirrors, combs, baskets, toys etc
	8 days	Jagtial	Gullakota	Venugopalaswamy Uthsavam	Eatables, unensils, pots, glassware, Ayurvedic medicines, books, photos, clothes, toys & fancy goods
	6 days	Huzurabad	Chelluru	Venugopalaswamy festival	Eatables, mirror, combs, toys etc
	2 days	Huzurabad	Marripalligudem	Ramabhadraswamy festival	Foodstuffs, eatables, mirrors, combs, toys etc
March-April	1 day	Karimnagar	Odyaram	Venkateswaraswamy festival	Eatables and sundry articles
	1 day	Karimnagar	Kottapalle	Venkateswaraswamy festival	Eatables, toys, books, pictures, mirrors, combs, etc
	14 days	Karimnagar	Cherlaboothkur	Kesavaswamy and Narasimhaswamy festivals	Eatables, cocoanuts and sundry articles
	12 days	Karimnagar	Bejjanki	Lakshmi Narasimha swamy and Andal Kalyanam and Rathosavam	Eatables, utensils, lanterns, glassware books, pictures, photos, agricultural implements, bamboo articles, torches, oil, etc
	1 day	Karimnagar	Ramancha	Narasimhaswamy festival	Eatables, fancy goods
	7 days	Metpalle	Kondapur	Sitaramaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys.
	1 day	Jagtial	Chilwakodur	Ramalingeswaraswamy Uthsavam	Eatables utensils, lanterns, pictures, books, clothes, photos, mirrors, combs, toys, etc
	11 days	Sultanabad	Neerukulla	Ranganayaka swamy Kalyanam	Foodstuffs, utensils, lanterns, books, photos, etc.
	1 day	Sultanabad	Ramulapalle h/o-Kankulla	Sita Rama Kalyanam	Eatables, cocoanuts, brass utensils, mirrors, combs, toys etc

March-April (Contd)	2 days	Manthani	Gunjapadige	Sri Rama festival	Eatables, pictures, books, mirrors, combs etc
	16 days	Huzurabad	Vegurupalle	Rangaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, toys, agricultural implements
	10 days	Huzurabad	Kamalapur	Sri Rama Navami	Foodstuffs, eatables, utensils, torchlights, clothes, toys, mirrors, combs, books
April-May	3 days	Karimnagar	Chigurumamidy	Yellamma Jatara	Foodstuffs, utensils, lanterns, combs, toys, mirrors, pictures, books etc
	7 days	Karimnagar	Husnabad	Renuka Yellamma Jatara	Foodstuffs, utensils, torch lights, mirrors, combs, lanterns, pictures, photos etc
	6 days	Metpalle	Dumpeta	Lakshmi Narasimhaswamy Uthsavam	Foodstuffs, eatables, books, pictures, photos, lanterns, mirrors, combs, handloom clothes etc.
	3 days	Sultanabad	Paltham	Beeranna Jatara	Sweets and bangles
	5 days	Sultanabad	Kummarikunta	Venkateswara swamy Uthsavam	Eatables and toys
	7 days	Sultanabad	Appannapeta	Sri Ranganayakaswamy Adhyayanothsavam	Foodstuffs, fancy goods, clothes etc
	17 days	Sultanabad	Muppiritota	Venkateswaraswamy Uthsavam	Eatables, sweets, lanterns, mirrors, combs, pictures, photos and books
	4 days	Huzurabad	Jammikunta	Ankos Shah Vali Urs	Eatables, utensils, lanterns mirrors, combs, pictures, photos, toys, books, clothes, agricultural implements
May-June	2 days	Karimnagar	Gunkulkondapur	Ranganayaka swamy Uthsavam	Cocoanuts, foodstuffs, earthenware, toys, fancy goods etc
	1 day	Karimnagar	Ramancha	Urs of Muslim saint	Eatables, utensils, toys, mirrors, combs etc
	4 days	Metpalle	Muthyampet	Peddamma Uthsavam	Eatables, utensils, lanterns, pictures, photos, books and clothes etc
July-August	30 days	Sultanabad	Adivarampeta	Ramagiri Khila Teertham	Foodstuffs, utensils, lanterns, books, mirrors, combs, pictures, photos, clothes, toys, fancy goods
August-September	3 days	Karimnagar	Arepalle	Mohammad Khaja Vali Dhule Pasha Urs	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books and toys
September-October	1 day	Sirsilla	Lingannapet	Venkateswaraswamy Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, clothes, agricultural implements and toys
	5 days	Sirsilla	Mustabad	Venkateswaraswamy and Rajeswaraswamy Kalyanothsavam	Eatables, earthenware, mirrors, combs and handloom cloth

LIST OF FAIRS

Period of fair	Duration	Taluk	Village where the fair is held	The festival, if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
September-October (Contd)	11 days	Metpalle	Medpalle	Narasimhaswamy Uthsavam	Eatables, bangles etc
	10 days	Jagtial	Jagtial	Gopalaswamy Ardahana	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes, toys etc
	10 days	Manthani	Manthani	Devi Navarathrulu	Foodstuffs, eatables, fancy goods etc
October-November	6 days	Sirsilla	Ellareddipet	Venugopalaswamy Rathothsavam	Eatables, pictures, utensils lanterns, clothes, agricultural implements, paddy, vegetables ornaments, sheep, fowls, baskets, toys etc
	2 days	Metpalle	Venkatapur	Venkateswaraswamy Teertham	Eatables, utensils, lanterns, pictures, photos, books, clothes, and toys
	7 days	Sultanabad	Raghavapuram	Narasimhaswamy Jatara	Sweets, fruits, books, pictures and photos
November-December	1 day	Metpalle	Iyalapur	Mallanna Jatara	Eatables, bangles, toys etc
	1 day	Manthani	Begloor	Parvatala Mallannaswamy Bonala Jatara	Eatables, foodstuffs, lanterns, books mirrors, combs, pictures, photos, clothes, toys etc
Decemeber-January	1 day	Karimnagar	Koorella	Prataparudra Singariah festival	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, torches, agricultural implements, toys etc
	4 or5 days	Sultanabad	Kapparaopet	Koteswaraswamy festival	Eatables etc
	5 days	Sultanabad	Kodurupaka	Nimbuladriswamy Adyayanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys
	10 days	Huzurabad	Kothakonda	Veerabhadraswamy Kalyanothsavam	Utensils, lanterns, torches toys, mirrors, combs, books, pictures photos clothes, toilet and fancy goods eatables, articles of daily requirements and agricultural impements

GLOSSARY

Abhaya hastam ... Raised right palm of deities representing the protection-affording attitude in a posture of reassurance

Abhishekam .. Religious rite of pouring or sprinkling sacred water on the image of a deity or Sivalingam

Adhyayanam ... .. Reciting of Vedas

Adhyayanothsavam .. A kind of festival associated with recital of Vedas

Alams .. .. Standards wich are commonly made of copper and brass, though occasionally of gold or of silver

Allah ... ... Almighty

Agnigundam .. .. A ritual during a festival involving fire walking

Agraharam .. ... Small village gifted to Brahmins

Ananthavahanaseva ... Procession of a deity on the vehicle of *Ananta*

Ankurarapnam Inauguration

Annasantarpana . Free feeding

Aradhana . . Special worship

Archana . .. Worship

Ashtadikbandhana .. Establishing a talisman at each of the eight corners of the village, lest an evil spirit should enter the enclosed space

Aswamedha . . Ritual associated with horse sacrifice

Aswarohanam .. . Taking the deity on the vehicle depicting a horse

Aswavahanaseva . Procession (of a deity) on the vehicle depicting a horse

Avathars . Incarnations

Baliharanam . Offering of cooked rice mixed with the blood of sacrificed animal or red-coloured cooked rice

Balihomam .. . A kind of sacrifice

Bandlaseva . .. Procession of the deity on carts, carts being taken round a temple or deity

Bandlathopu ... ... Taking bullock carts round the temple

Beejaksharams ... Incantation, *mantra* relating to a deity

Bhajan ... .. Singing in chorus in praise of God

Bhakshyam .. ... Sweetmeat

Bheripuja .. ... Worship of the drums

Bhuvarloka .. ... Astral plane

Biruda ... ... Name, title

Bonams ... .. A preparation of rice and greengram dhal intended for offering to a deity

Bugga ... .. Spring, stream of water

Burrakatha ... ... Folklore related to some deity or hero, usually related to the accompaniment of a special type of drum and a stringed instrument

Chadivimpulu ... Gifts or presentations

Chakrateertham . Taking the *chakram* (discus of Lord Vishnu) to a well or a pond for bathing it in the water chanting hymns

Chakrapongali . A sweet preparation made of rice, milk and greengram dhal

Chandanagoshti ... An assembly of devotees before the deity

Chaturvedadhyayanam Reciting the four Vedas

Cheruvu . ... Tank or pond

Daddhojanam .. Curd rice

Dakshina ... ... Cash paid to pujari or purohit on a ceremonial occasion, south

Danava ... . Demon

Dargah, Darga ... ... Place of religious importance for Muslims generally having a tomb

Darsan ... ... Audience

Deepam ... ... Light (burning lamp)

Deeparadhana .. ... Burning oil lamps before a deity

Devatapuja ... ... Worship of the deity

Kudumulu	A bun or cake of cereal flour mixed either with jaggery or salt and boiled in steam
Kumkum	Vermilion
Linga	Phallic representation of Lord Siva
Madugu	Pond
Makarathoranam ...	A type of festoon in a temple
Makarasankramanam ..	The time when the Sun returns to the northern hemisphere
Mangalam	Auspicious ending of a ceremony by singing a song etc
Mantapam or Mandapam	A small room with pillars and roof all of stones, a structure for placing an idol
Mantaparadhana .	Worship of a deity placing the images in a mantapam
Mantram	Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse
Maredu	A kind of tree
Mujavar	Muslim priest, one who conducts worship, a ministrant
Nagabali . .	Worship on the last day of the festival
Nagavalli	The concluding ceremony during a marriage
Nagulu	Serpents
Naivedyam	Offering in kind made to God and consumed later
Namam	Vaishnavaite caste mark represented by three vertical lines on the forehead
Namaskara	Folding hands in reverence, salutation
Namaskaramudra ...	Posture of salutation; *namaskara*
Namaz . ..	Prayer
Navarathrulu or Devinavarathulu	Festival of nine nights, generally Dasara
Nitya naivedyam ..	Daily offering to a deity
Panakam	Jaggery solution tastefully spiced
Panchangam . . .	Almanac
Panchangasravanam	Listening to almanac
Pandals	Tents (temprorary sheds)
Panuvattam .	Pedestal on which a Sivalingam stands
Panneram ..	Soaked greengram dhal salted and spiced
Paramannam	A sweet preparation with rice, milk and sugar or jaggery
Paramapadothsavam .	Festival invoking blessings of heaven
Pasupu annam or Pulagam	Cooked rice and greengram dhal
Pattenamams	Vaishnavite caste marks represented by 3 vertical lines on forchead
Peerlu	Alams (in the form of palms or standards) which are commonly made of copper and brass, though occasionally of gold or silver
Pindam	Food presented at a *sraddha* to the spirit of departed person
Pitrus	The spirits of the departed ancestors
Pongali	A sweet preparation with rice and greengram dhal
Ponnachettu	A kind of tree
Ponnaseva	Procession of a deity on a replica of *Ponna* tree
Pradoshapuja	Worship at dawn
Prasadam	Eatable distributed after offering to a deity
Preta	Dead body or spirit
Pujari	Priest; one who conducts worship–a ministrant
Pulihora	A preparation with rice and tamarind juice etc.
Pulivesham	Disguise of a tiger
Puranakalakshepam ...	Spending time in listening to *Puranas*
Puranic	Pertaining to Puranas

Devatharadhana	Worship of the deity
Devathas	Celestial beings
Dharmasala	Choultry
Dhupam	The wave of incense smoke
Dhwajarohanam	Inauguration of the festival (flag hoisting)
Dhyanam	Meditation or concentration of mind on a particular thing or God·
Dishti	Eye sorcery
Dolarohanam, Dolothsavam	Procession of a deity on a swing
Dopothsavam	A ritual during a festival in which the deity is robbed and the culprits traced
Dopu	Plunder
Edurukollu	A ritual observed during marriage ceremony of the God and his consort, the deity is welcomed as a bridegroom
Ekanthaseva	Worship involving placing the Lord and his consort in a swing
Eruvaka	Field
Fathihah	Offering in the name of God or saint
Gadha	Truncheon, mace
Gajavahanam	Elephant vehicle
Gandadeepams	Taking buring wicks under a canopy, the wicks burning before the image of the deity
Garudaseva, Garudothsavam	Procession of a deity on the vehicle depicting the sacred kite called Garuda
Gotram	Clan
Hanumanthaseva	Procession of a deity on a vehicle depicting Hanuman
Harathi	Wave offering generally with lighted camphor or wick dipped in ghee
Harikatha	Legend of exploit of some God or hero related with singing classical music and dance
Homam	Sacrifice
Idgah	Open place where a wall is constructed on a raised platform on the western outskirts of the village or town
Imam	Muslim priest
Imambara	House of the *imam*
Jagarana, Jagaram	Keeping awake throughout the night, pernoctation
Jagirdars	The feudal chiefs holding an assignment of land from a ruler in return for military or other service
Jammi	A kind of tree
Jatara	Fair having religious importance
Jeevasamadhi	Entering a tomb alive
Kalasam	A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed with their tips upwards
Kalyanam	Marriage
Kalyanamantapam	Wedding hall
Kathakalakshepam	Listening to stories, generally relating to Gods
Kazi	Muslim priest
Khiamath	Destruction of the world
Khima	A kind of minced meat preparation
Kollagottu	Plunder
Kolatam	A dance to the beat of short sticks held in the hands
Kshetram	Holy place
Khseerasagara	Milk sea

Purohit	Priest
Purusharthas	The four aims to be aspired for by a man *viz*, *Dharma*, *Artha*, *Kama* and *Moksha*
Pushpayagam	Worship with many kinds of flowers
Rakshasas	Demons, evil-minded strong beings similar to *asuras* who are enemies of *suras*
Ramayanaparayana	Reciting Ramayana
Rathasala	Hall where the temple chariot is kept parked
Rathaprathishta	Installation of *ratha*
Rathothsavam	Car festival
Rishi	Sage
Rudrabhishekam	Religious rite of pouring or sprinkling sacred water on the image of a deity or Sivalingam
Sadassu or Sadasyam	Ceremonial gathering before the deity
Sadhu	One who has renounced the world and its concerns
Sahasranamarchana	Worship by uttering thousand names of God or Goddess
Sakatapradakshina	Carts being taken round a temple or deity
Samanthakmani	Name of the precious diamond gifted to Satyabhama, consort of Lord Krishna, by her father Satrajit
Sami	A kind of tree (prosopis spicigera)
Samudramadhanam	Churning the sea
Sankhu	Conch
Santharpana	Poor feeding
Santanavratam	Vow to worship the deity with a view to begetting children
Sanyasi	One who has renounced the world and its concerns
Sastras	Holy scriptures laying down the code of conduct etc.
Satrasala	Choultry or hall where free boarding and lodging is provided
Sherbat	Cool drink
Seva	Worship or procession
Shatsasthrapathanam	Recital of six *Sastras*
Sikharam	The highest point of a temple or a tower, peak
Sivopasana	Worship of Lord Siva
Smartha	The sect of non-Vaishnavite Brahmins
Snanam	Bathing
Soumyarupa	Graceful appearance
Sraddha	Oblation ceremony
Stambham	Pillar
Swarloka	Heaven
Talambralu	A ritual at which bride and the bridegroom pour rice over the heads of each other during the marriage ceremony immediately after the *tali* is tied
Takbirs	Hymns
Tapam	Penance
Taziyahs	Alams procession
Teertham	Festival, sacred place, sacred or sanctified water, stream
Thambulam	The whole apparatus of betel i e, the leaf, the nut, the chunam and the spicery in the manner the Indians take it, generally betel leaves and arecanuts
Thirukkalyanothavam	Marriage ceremony
Thollakumchatmaru	A ritual during a festival
Tithi	Lunar day of Telugu calendar
Tulasi	Holy basil (ocimum sanctum)
Udvasana	Concluding ceremony
Ugrarupa	Awe inspiring posture
Undrallu	A preparation of rice flour cooked on steam
Upastambham	A pillar where the sacrificial animal is tied before the deity

Urs	Muslim festival celebrated in memory of a saint
Uthsavam	Celebration, as applied to the pagoda ceremonies, festival
Vada	Hot dish prepared with soaked blackgram dhal etc
Vadapappu	Soaked greengram dhal
Vahanams	Chariots
Vanabhojanam	Dinner arranged in a garden or picnic in the precincts of the village
Vasantham	Coloured water
Vasanthothsavam	Sprinkling of coloured water
Vayanam	A day's ration complete in itself, all kept in a new winnow
Vedaparayana	Reciting Vedas
Veena	Musical instrument
Vibhuti	Purified or sacred ash
Vratam	Vow, special worship in fulfilment thereof
Vrushabhapuja	Worship of the sacred bull of Lord Siva
Yagnasala	Hall where *yagnam* or holy sacrifice is performed
Zanda	Flag

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